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A

DISCOURSE

Shewing that the

Protestant Religion

IS THE

Surest Way to Heaven.

Together with a

DISCOURSE

AGAINST

Transubstantiation.

DUBLIN:

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The Preface.

Coming accidentally into a Family always frequented, and of late much disturbed by some Roman Catholicks, who by fulminating Damnation against all Protestants, had terrified some Friends, I applied my self to clear their Doubts, and to remove those Fears wherewith the Noise and Threats of Hell-fire had affected their Minds; This engaged me into a long Debate with one of the Parties, who was very positive and earnest in maintaining the utter Impossibility of being saved out of the Church of Rome. And upon that it came to be enquired, Whether it be their Relation to Rome, or their Relation to Christ, that Men are to be saved by? Whether our State of Eternity depends upon the Talk, or Confidence, or hard Censures of Men, or upon the Truth of our Religion, and our Sincerity in professing of it? Whether it be the ever-living God, or any mortal Men that make true Religion? Whether that be not the Best which best agrees with the Divine Revelation? And, whether our Saviour had referr'd us to Rome, and the Papal Authority, for the know-

The Preface.

ledge of Saving Truth; or plainly taught by Himself, and by his Apostles, all that is requisite and sufficient to Salvation?

About these we differ'd: But yet agreed upon the whole, that the great odds in point of Safety, which they apprehend to be betwixt them and us, must be grounded upon the Excellency of their Religion above ours; and must therefore appear in their Faith, Worship and Morals, which are the Essential parts of Religion, and make it right or wrong, according as they are themselves.

The Talk I then had about this Subject, and the occasion of it, put me upon writing the ensuing Discourse. Wherein my chiefeſt Aim hath been to fix my Reader upon that which is positive with us, and is maintained on all sides, that being altogether requisite, and of it self sufficient to make a Man a good Christian: And then to consider those Points in belief and practice, about which we differ, and to shew on which side lies the Advantage for means of Grace, and certainty of Salvation.

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The Introduction.

THE Church of *Rome* would not only have all her Dictates received as Divine and True, but would likewise have nothing received as such, but what she delivers; insomuch that her Writers would persuade us that we can have no Assurance of the Truth of our common Christianity, because we receive it not from the Infallible Chair, and rely not on its Authority for the proving of it. As if a Man could not know, and firmly believe, that *Jesus Christ came into the World to save Sinners*, without so much as having heard any thing of a Roman Church and her Infallibility. And as if those great Truths which God hath revealed were not to be embraced and assented to, because they are his, but depended upon the good Pleasure of a Party of Men, who can no more add greater Authority to what God hath declared, than they can make their own Sayings of an equal Authority with God's.

The Introduction.

We can admit that Church for a joynt Witness with other Christian Churches, that the Bible is the Word of God, and that the Christian Creed is the Catholick Faith : But there is no reason to think, that any thing is the more true, or the more necessary, meerly because she saith it. That which is equally attested by all Christian Churches, who were all Depositories of the Divine Oracles, and of the Christian Religion, hath a cogent and a clear Evidence : But that wherein she stands divided from all the rest, and bears witness only to her own Prerogatives, is either true, because she asserts it (which none will dare to say) or ought to be proved by the Testimony of the whole Christian Church, and of Divine Revelation, which she can never do.

So we have this great Advantage in those things which we assert as Points of Saving Faith, that we have the plain and expresse Words of Holy Scripture, and the Concurrence of the whole Church : whereas those things which we reject, are made a Creed only by one particular Church, not above one hundred Years agoe, and have no Ground in Holy Writ.

Some may dispute with us about our Rites or Discipline, or some abstruse and disputable Points : But for that Faith whereon we
ground

The Introduction.

7

ground our Hopes of Salvation, nothing can be objected against it. It is the same wherein every Christian is baptised, the same which was before the Reformation, and before the Want of it; in Times of greatest Purity the same Faith was profest, and in the worst of Times under the greatest Corruptions it was still preserved: and that not in one Kingdom, or only here in the *West*, but in all Patriarchates; and in all Christian Churches in the World. We have neither added nor diminish'd, nor made any Alteration in that Rule of Faith, which is the Badge and the Ground of Christianity. So that as to this Point, our Religion is now as it was long before *Luther*: We have no other Creed than that which was universally profest all along. Our Dispute with the Church of *Rome* is about their new one, made since *Luther*, and profest no where else but in her Communion; that we cannot embrace. It had neither the same Authority from God nor from Men, as hath the Catholic Belief.

To make this plain here, I set the two Creeds at large, to be consulted as the Reader finds occasion.

The Introduction.

The Catholick and Apostolick Creed, explained by the Nicene and the Athanasian, in what concerns our Saviour's Divinity, but never enlarged until the Council of Trent.

I Believe in God the Father Almighty, Maker of Heaven and Earth.

And in Jesus Christ, his only Son our Lord.

Who was conceived by the Holy Ghost, born of the Virgin Mary.

The Roman Creed.

I Most stedfastly admit and embrace the Apostolical and Ecclesiastical Traditions, with the rest of the Constitutions and Observations of the Roman Church.

I also receive the Holy Scripture according to that sense which the Holy Mother Church (whose it is to interpret it) hath held and doth hold; nor will ever understand or interpret it otherwise than according to the unanimous Consent of the Fathers.

I profess also that there are seven true and proper Sacraments of the new Covenant instituted by our Lord Jesus Christ, and necessary to the Salvation of Mankind (tho' not all of them necessary to every Man) viz. Baptism, Confirmation, the Eucha-

The Introduction.

9

Eucharist, Penance, extreme Unction, Orders and Matrimony, all which do confer Grace; and whereof Baptism, Confirmation and Orders cannot be repeated without Sacrilege.

Suffered under Pontias Pilate, was crucified, dead, and buried.

I likewise receive and admit all the received and approved Rites of the Catholick Church in the solemn Administration of all the aforesaid Sacraments.

He descended into Hell: the third Day he arose again from the Dead.

All and every thing which was defined and declared about Original Sin and Justification by the most holy Council of Trent, I embrace and receive.

He ascended into Heaven, and sitteth on the Right Hand of God the Father Almighty.

I profess likewise that in the Mass is offered to God a true, proper and propitiatory Sacrifice for the Quick and Dead; and that in the most holy Sacrament of the Eucharist, there is really and substantially the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ: And that there is a Conversion made of the whole Substance

The Introduction.

Substance of Bread into his Body, and of the whole Substance of Wine into his Blood, which Conversion the Catholick Church calls Transubstantiation.

From thence
he shall come to
judge the Quick
and the Dead.

I believe in
the Holy Ghost,

The Holy Ca-
tholick Church.

The Commu-
nion of Saints,

The Forgive-
ness of Sins,

The Resur-
rection of the
Body,

*I also confess that under ei-
ther Kind or Species only, whole
and entire Christ and the true
Sacrament is received.*

*I constantly hold that there
is a Purgatory, and that the
Souls there detained are helped
by the Suffrages of the Faithful.*

*As also that the Saints, who
reign together with Christ, are
to be worshipped, and prayed to,
and their Relicks to be vene-
rated.*

*I most firmly assert that the
Images of Christ, of the Blessed
Virgin, and of the other Saints,
are to be had and retained, and
that due Honour and Worship
is to be imparted to them.*

*I also affirm that the Power
of Indulgences was left by Christ
to his Church, and that the Use
of them is most salutary to Chri-
stian People.*

I ac-

The Introduction.

II

And the Life
everlasting.

I acknowledge the Holy Catholick and Apostolick Roman Church, to be the Mother and Mistress of all Churches: And I promise and swear true Obedience to the Pope of Rome, who is Christ's Vicar, and Successor to St. Peter the Prince of the Apostles.

I also without doubt receive and profess all other things delivered, defined and declared by the sacred Canons and the Oecumenical Councils, especially by the most holy Synod of Trent; and all things contrary to them, with all Heresies whatsoever, condemned, rejected and cursed by the Church, I likewise reject, and condemn and curse.

This true Catholick Faith, without which no Man can be saved, which at present I freely hold and profess, I will (by God's help) constantly retain and confess intire and inviolable to my last Breath, and take care to the utmost of my Power, that the same shall be taught, held and profest by all under me, and whose Care shall belong to me in my Office. I the aforesaid N. promise, vow and swear it: So help me God, and these holy Evangelists.

This Roman Creed it is about which we differ: for as to the Christian Creed there is
no

no Dispute betwixt us ; only that we account it sufficient, and will profess none else.

This is the State of the Difference betwixt the Church of *Rome* and ours. We stand for that Faith which is confest of all sides to be truly Catholick and Apostolick ; and disown that *Roman* which they would impose upon us.

I know that they seek to retort this Objection of making of new Creeds, and would make the distinct Denial of the several Points of theirs to be in like manner so many Articles of ours ; as if it were with us as fundamental a Truth, that there is no *Roman Purgatory*, as that *the Blood of Jesus Christ cleanseth us from all Sins* : Whereas it is most apparent that the Negative of false Opinions doth in no wise become a Part of the Christian Doctrine, nor of the Christian Creed.

True Religion is not to swell in Proportion to the Encrease of Errors, for then every new Addition to Christianity would make a new necessary Article for the rejecting of it, and it would be in the Power of every Heresiarch to enlarge the Rule of Faith against him. Whereas the Christian Faith was once delivered to the Saints, and must ever remain the same, whatever Heresies some Men are pleased to broach. That Saints and Images
are

are to be worshipped is a Point of the Roman Faith ; that they are not, is not a Point of mine ; 'tis only a Declaration of my disowning this Roman Doctrine, as being neither in the Christian Creed, nor in the Word of God. The refusing of Mens Errors, whether they be Pagans, or any Hereticks, is not a Part of our Belief, but rather of our Disbelief. Our denying that *Jupiter*, or Great *Diana*, or any Creature, though never so solemnly Canoniz'd, are to receive Religious Honours, is only a renouncing of Mens Devices, but doth not constitute so many new Doctrines ; only what God hath commanded in this case, is Part of our Religion, *Thou shalt worship the Lord thy God, and him only shalt thou serve.*

Our Creed and Religion therefore is still Universal, and truly Primitive, although our rejecting some Points which they have made Part of theirs in the Church of *Rome*, can be neither so Primitive nor so Universal. What our Church owns for her Saving Belief, is own'd, and ever was, by all Christian Churches ; what she rejects from being such, is of a later Date, and was never so general. So that instead of asking us, Where was our Religion before our Forefathers were forc'd to leave the *Roman Church* ? it should rather
be

be enquired, why they threw off those several Tenets contained in the Roman Creed and then the Question would be plain and fairly stated, and might from every Man that hath but read the Bible, receive a clear Answer. But it is very unreasonable to demand such Authorities for refusing of any new and absurd humane Inventions, as for the receiving those Truths which God hath expressly revealed, and his Church received all along.

As for the Vices or Virtues of King *Henry* the 8th, or any others, who were engaged to struggle with the Papal Power and Usurpations, they signify nothing to us. The enormous Faults of such as are reputed Supream and Infallible Guides of a Party may well reproach them : But our Religion hath no dependance on Historical Passages of any Mens Doings. God's Veracity and Revelation is the Ground we depend upon ; Him we worship, and in him we believe, as is to be seen in our Publick Liturgies : For that we claim the Warrant of his Word, and the Suffrage of all Christian Churches, than which no better Ground, nor no higher Authority is ever to be had. If the Roman Creed had the same, we would embrace it heartily, for the well-being of our Souls ; or if it were less repugnant to the Christian Institution, we might

The Introduction.

15

might be persuaded to comply, or to be silent,
for the Peace and Tranquility of our present
and Welfare.

But my Design is only to settle and to pa-
cify them that are stagger'd and disturb'd with
the ruder Noise of Damnation dashing against
them ; and therefore I will pursue things no
farther than to shew, That neither the Judg-
ment of our Adversaries, nor any thing where-
both Churches disagree, any ways endan-
gers our future Happiness : But that as to
the securing the Eternal Welfare of our Im-
mortal Souls, ours is to be preferred before
the Roman Communion.

A

A DISCOURSE shewing, &c.

THE Concerns of Eternity being so tremendous, and many not so well instructed as they should, 'tis no wonder if some Men are frighted with the fearful Sentence pronounced against them by the Zealots of the Roman Party. To any Man serious or timorous, Threats of Damnation are terrible, even the Mouth of a Mortal Creature: Though it only betrays the Presumption of any sinful Man that dares sit on the Tribunal of his Almighty Judge; yet because some are so tender and so weak in this Point, as to be much disordered and dismayed to see themselves adjudged to Hell, though it were but a Dream, or a melancholy Fancy; therefore it may be worth the while, briefly to state the Case, and consider on what Grounds they proceed, that so freely pronounce our Doom. And I doubt not but to make it appear that we want only their good Words or also their good Will, when for Safety and a firm Foundation we are at least as well as they. It may surprize and startle to see one stare, and with great Confidence denounce that you are a dead Man that cannot live an Hour; but having recovered your senses and reflected upon't, you pass by without further Harm, and smile at the Humour. *There is one Law*
give

The Protestant Religion, &c. 17

giver, who is able to save and to destroy. Who art thou that judgest another?

Our intire dependance is upon God, as well for the state of Eternity as for the present. We do not fall, when we go hence, under a new or an unknown Power, neither are left to Mens Mercy: but the same God by whom we were taken out of our Mother's Womb, and to whom we were left, when we hang'd yet upon her Breasts; he that took care of us, and provided for us here upon Earth, is still to dispose of us in our future State: And we shall be judged by him, by whom we were made and redeemed.

This God whom we now serve, and under whose Almighty Dominion we must ever remain, is infinitely good, *He would have all Men to be saved, and to come to the knowledge of the Truth.* Therefore he doth not seek Advantages against them, nor lay Snares in their Way, nor wrap up his Saving Light in Obscurity, but deals with them in much Mercy, making that Grace of his which bringeth Salvation appear unto all Men, that they may know the Way to Life, and clearly see what they must do to obtain Eternal Happiness. This, God shews Men by that Revelation he hath made of his blessed Will, how they ought to walk and to please him: Therein all things necessary are very plainly exprest, that they may be understood of all. And for a further Help, and a greater Security to Men of all Capacities, a Summary of Divine Truths, such as are fundamental and needful, was by times made and propagated, together with the Christian Religion, over all the World. So that we have the Word of God;

and the Apostolick Creed, both of them always attested by the whole Christian Church, as two firm Pillars, whereon to repose our selves. That we might be strong and immoveable in the Faith, assured that we are not imposed upon by our Guides, and that length of Time hath made no Alteration, but that we hold now the same things which were taught by Christ, and received of his Church; and that we make nothing necessary to Salvation, which from the Beginning was not so.

First, then, The Word of God contained in the Holy Bible is, by Consent of all, that Saving Truth of God by which we must live, and by which we shall be judged; so that whatsoever is there written, is to be embraced as certain, and as coming from God. Whether it relates to the Creation and the Government of the World, or to the many Wonders which God wrought in former Ages, to deliver his People, and to confirm and attest his Revelation; or to the Fall of Man and the Promise of a Saviour; or to his Mission into the World, and his accomplishing the great Work of our Redemption; or to the Gospel-Promises, and Doctrines and Mysteries; or to Laws and Rules of Righteousness, and Institutions of Divine Worship; whatsoever it relates to, it is to be embraced with an humble and obedient Faith. Nothing is to be questioned that is contained in the Bible; all humane Authorities and humane Reasonings must submit to it, for the Bible is the Word of God.

Go into all the World, and you shall find all Churches every where assert the same as well as we. The Jews concur with us in the Divine Authority of the

the Ancient Oracles, before our Blessed Lord's Coming : But all Christians in every Part, and in every Age of the Church, embrace and reverence both the Old and New Testament, as the Book of God, wherein are contained the Declarations of his Will, and the Words of Eternal Life. If you enquire what they thought of it, in the first or second Ages after our Saviour, or at any other time ; or if you go to the *Eastern* or *African* Churches, or any the most remote Place where Christianity is profest, you shall find all agreed in this, that the Bible contains the Doctrine of Eternal Salvation, and is the Word of God. This is not a thing wherein the Greeks differ from the Latins, or Protestants from the Papists ; but is the firm Belief of all. This is a most constant and invariable Tradition, which for Extent of Time and Place is universal, and therefore of the greatest Credit, altogether unquestionable.

So here is a very great Number of Divine and undoubted Truths agreed upon by all the Christian World ; even all the plain and clear Propositions contained in Holy Scripture. Although they be of things not seen, that are past or to come ; yet being there revealed, they are assented to by all. And he that should deny any of them, would be condemned by Christians of all Communions ; his refusing to acknowledge the Truth of any Contents of the Bible, would be interpreted a Denial of God's Veracity, because they are all perswaded, that the Bible is the Word of God, written by the Guidance and the Inspiration of his Holy Spirit.

He that rejects this Foundation on which all Christians are grounded, ought never to concern

himself in the Differences among them, nor pretend to be of any Church; for by his denying the Truth of that Revelation which they all own to be Divine, and whereon they rely, he makes himself an Infidel, and a Party against them all. And yet if we could see to the bottom of Things, I doubt not but it would appear, that the Disputes and Contentions which are among Christians, are most eagerly promoted by such as deride those great Truths which they all own to be fundamental. They that jointly believe the Truth and the Divine Authority of the Holy Scripture, are set to wrangling among themselves about some of its most obscure and unnecessary Places, by them that believe none of it; and for not mutually embracing and practising upon those most important Points whereon we are agreed, we expose those Doctrines of our common Salvation, which we all profess, to the Contempt of the prophane and incredulous World.

Secondly, The other Pillar which together with the Holy Scripture, strongly Supports of our Faith, is the Christian Creed. We find also for this the same Consent of all Christian Churches, they are unanimous in the Belief and Profession of it, and hold all its Articles to be those great and necessary Truths without which none can be saved. Whereas the several Contents of the Bible, although equally true, yet are not of an equal Concern, and are too numerous to be carried in mind: There was a Collection of those principal Points which are necessary to all, drawn and appointed from the Beginning, as *a Form of sound Words*, or a Summary of the Christian Saving Faith. This we call the Apostles Creed, and

and this, I say, in all Ages of the Church, and in the full Extent of it, hath been received as a Confession of that Faith, without which none can be saved. Go to *Rome*, or to *Geneva*, or among the *Lutherans*, or the *Moscovites*, or the *Greeks*, or *Ethiopians*, as many as call on the Saving Name of *Jesus*, do thus make Confession of their Faith in him. Besides that each Article is very expressly and in many Places revealed in the Holy Bible, here is the unanimous Agreement of the whole Church from first to last, in every Nation, and every Period of Time from the Days of Christ, that this is the Badge and Cognizance of a Christian Believer, and that the Profession of this Belief is the Faith once delivered to the Saints, which shall endure to the End of the World. Into this Faith, and none other, all Christians are Baptized, in all Communications, thereby to be made Members of Christ's Catholick Church, and Heirs of Everlasting Life, if they keep it unto the End whole and undefiled.

Thus for the believing any of those Points contained in the Apostles Creed, or any of the Histories, Promises or Commands deliver'd in Holy Scripture, a Christian hath the best Warrant he can have for the Belief of any thing upon Earth, even the joint Attestation of the whole Church of every Age, who testified publickly, and sometimes sealed their Testimony with their Blood, that the Bible is the Word of God, and the Creed is the Faith of Christ. However Christians have fall'n out about other things, as to these they are at one. The Belief of this engageth you into no Dispute with any. Here is a very great Number of most marvellous

Transactions, and gracious Promises, and righteous Laws, and important Predictions which are own'd by all to be Divine and infallibly True. Your Belief and Profession of these depend not upon your Fancy, or the Opinions of private Guides, or the Tradition of your Country, or of your Party, but upon the unanimous Witness of millions of wise and good Men, Apostles, Martyrs, Confessors, and all those numerous Christian Societies dispers'd over the World, which make up the universal Church.

Here is enough owned of all sides to make up an happy Agreement betwixt all Churches; The having the same Bible, and the same Creed, is a very firm and large and lasting Foundation for Peace. Here are all things that are of the greatest Moment for Faith and a good Life, for the Service of God and the Salvation of our Souls, every where receiv'd and profess'd. He that should weigh the Importance of each of those Truths which are acknowledged by all, would wonder what it is that can divide Christians, and make them so fierce and uncharitable one against another. We see Bigots of different Communions damn and destroy one another, as if they were not Partakers of the same Nature, and joyned together by owning the same God and the same Saviour, and all the chiefest Articles of the same Religion. Besides Mens Ignorance and Malice and intemperate Zeal, no Account can be given of the unbecoming Contentions of Christians among themselves; but that the things wherein they differ are of a present Concernment, for Wealth or Dominion. Secular Interest and humane Passions no doubt have made the Breach, and they that secretly

cretly laugh at all Religions, and neither regard the Creed nor the Word of God, set on the Zealots to dispute, and for their own Ends make use of the Contention; when all this while there is a vast Collection of Truths for Comfort and Contempt of the World, for Meekness and mutual Love, profess to be firmly believ'd by all Parties engag'd.

But as Men are always craving and pursuing new things, rather than they will make an Estimate of what they have receiv'd, because they love to extend their Desires, rather than to be satisfied, and to be thankful; so they rather chuse to wrangle and dispute about the meanest Punctilios wherein they are at odds, than to rest in the greater things wherein they are agreed, because they love to talk and to contend, better than to practise and embrace each other.

This unsettles some Men that they know not what to believe, and gives great occasion to the prophane to despise Religion, as if all the Talk about it were arbitrary and uncertain; they magnifie the Variety of Opinions, and make as if the whole were matter of Contest, when they see the Contenders act as if they were agreed about nothing. Whereas I say, all the great Articles have always been unquestioned, notwithstanding the Peevishness of some, and the ill Designs of others, still the same Rules of Holiness, and the same Points of Belief, have remained constant and embraced by all: The same Divine Revelation and the same Christian Faith have every where prevail'd, and in the midst of all Disputes been preserved and acknowledged. So that the whole Substance, and all the necessary Parts of Religion, have always been sacred, confest and reverenc'd by all Christian Churches. The

The twelve Articles of our Creed, and all the uncontroverted Truths revealed in Holy Scripture, make up a Body of Divinity so full, so excellent, and so comprehensive, that if we compare it with the Uncertainties and Dissentions that were every where in the Heathen World, at the first preaching of Christianity, we shall look on its Professors as very harmonious and very well agreed. There were never so many things so Great, so Wonderful, of so infinite a Concern to Mankind, so strongly attested, or so firmly believed by such infinite Multitudes of civiliz'd and knowing Men in all Parts of the World, for so many Ages together.

Here is a Foundation whereon every good Christian may build Peace and Charity towards all his Brethren, of whatever Countries or Communions they be, and may establish a sure Hope of Eternal Happiness to his own Soul : if he doth heartily profess and obey those undoubted Truths which are embrac'd and acknowledged by all Christian Churches. He that is fully persuaded of the Truth of Christianity, and willing to depend for his Salvation upon that plain and essential Part of it, which is confessed by all, and to lay the great Stress of his Hopes and of his Obedience upon his Creed, rather than upon controverted Points ; he hath what will comfort his Soul, and encourage him to live well ; and he is safe, peaceable and unmoveable in the midst of all Divisions : he may be doom'd, and called Names by them that would impose their Opinions as Articles of Faith ; but it doth him no harm, whilst he stands firm upon the Rock of the Christian Creed, and the Christian Life together.

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These two are acknowledged of all sides, to be both requisite and sufficient to Salvation : Faith and Works together making up the whole Condition of that Gospel-Covenant, to which is annexed the Promise of eternal Life. Therefore in enquiring why they are all condemn'd as Reprobates, that are not of the Roman Communion, we must consider what are the Advantages peculiar to that Party.

I. Whether their Faith be more ancient and Catholick.

II. Whether their Worship be purer, more conformable to God's Word.

III. And whether their Righteousness exceeds that of all others.

I. I begin with that Faith which is peculiar to *Rome*, and is at large set down in the Introduction. It indeed contains more Articles than that of any other Church, and it may still receive further Encrease, whilst their Popes and Councils can make and impose new Definitions as necessary ; but we believe that Saving Truths are neither made by Mens Authority, nor evidenced by Number. We are contented with that Faith once delivered by Christ and his Apostles, and from the Beginning received by the whole Church, and for this are declared Hereticks, and adjudged to Perdition.

That Roman Faith about which we differ, is made so essential and so necessary, that their Converts are appointed by the Roman Pontifical, in answer to the Bishops Questions, that Reconciles him to make an express Profession of it ; and if he were

a noted Heretick, even to swear to it ; condemning all to Damnation that embrace not the same ; and promising that if ever he acts or believes any thing contrary to that Oath he takes with both his Hands on the holy Evangils, he will submit himself to the Severity of the Canons.

Although we be so far agreed with the Church of *Rome* (as hath been seen before) yet they lay so great a Stress upon their new Creed, and derive so much of their Devotions from it, That it is an astonishing and formidable Change to pass from our Church into theirs. Besides the Surprise of their publick Worship, which by a great Variety of Ceremonies, Images, and the Latin Tongue appears very strange : They have a prescribed Form of reconciling Hereticks, to which none can submit, but they that are fully persuaded that those Opinions, which became a Creed since the Council of *Trent*, are part of that Saving Truth of God, which must be believed and profest under Pain of eternal Damnation.

It is not, as some may fancy or perhaps are told when solicited to change, that they shall find it very easy, and be received upon what Terms they please : But the Church of *Rome*, as all other wise Societies, hath its fixt Rules and Forms, and follows them without taking Notice of the Talk or Thoughts of private Persons. There is nothing can justify the Change, or make it tolerable to a Man of Conscience, but the being convinc'd of the Truth and Necessity of these Roman Doctrines, which thitherto were no Part of his Creed. When he hath search'd and us'd all proper means to understand the Points

in Dispute, and to satisfy himself, and finds himself thoroughly persuaded that there is no Salvation in our Church, and that the Belief and Worship peculiar to the Church of *Rome* are truly Christian, and the necessary Terms of our Acceptance with God, then is he oblig'd to follow his Light, and to make Profession of what he believes to be Truth. But till a Man be thus convinc'd, his forsaking ours to joyn with the Church of *Rome* is a great Prevarication against God and Men, that will make him odious to both, and be inexcusable here and hereafter. The formal Abjuration of all that the Roman Church doth condemn, and the solemn Profession with a sacred Oath of all her Religious Doctrines and Practices in their full Latitude, (as is pretended in the Roman Pontifical) should make every doubting Person amongst us very serious and very inquisitive, clearly to know what he doth leave, and what he must embrace, if he resolves to forsake ours, and embrace the Roman Communion.

The case will be much more tolerable with them that were born and educated in that Persuasion, if they are in a Mistake; they having never profess'd, nor perhaps had means to know any thing else, is a Plea of which they are not capable, who grown to Years of Discretion, turn from one Church to another. These had need take great Care that they deal uprightly, and examine to the Bottom of things, otherwise they Mock God and Men, and must expect to fare accordingly.

I do not deny, but that Persons of Understanding and Sincerity may be prevail'd upon to pass from ours into the Roman Church, for whilst Men
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are mortal they may err and be impos'd upon : And may they all obtain Mercy that truly fear God, and embrace what they judge to be his Truth, (though they be mistaken) I only say, that no Man educated amongst us that really believes his Christian Creed, and would not throw his Soul away, can make Profession of the Roman Faith, till he becomes fully convinc'd of its Truth and Necessity. For now it is not as it was before the Council of *Trent*, when the Church of *Rome* it self had no other Confession of Faith, but only the Christian which is common to all Churches, and those Opinions which have since become Articles of the Roman Faith, needed not be explicitly profess'd, if they were but let alone and not disputed against : Whereas now since *Pius* the 4th, Hereticks so called, that become Profelytes, must make a solemn and express Declaration, that they believe every thing that the Church of *Rome* doth either teach or practise, and that they will submit and conform intirely to all that she prescribes either for Faith or for Divine Worship. This I say no Man of Conscience or Honour can do, till he become equally perswaded of the Truth and Necessity of the Roman, as of the Christian Creed.

Confidence proves nothing, and makes nothing to be really Divine, and we all know that Religion is not what some Men will call so : neither can we believe as we would, or as we are bid ; we must have sufficient Reasons that those things are from God, which are propos'd to our Faith ; so that perswaded, as we are, we might for Temporal Designs play the Hypocrites and dissemble, but we can never become Profelytes to the Church of *Rome*. And whilst

whilst we have reason to believe that those Articles of Faith, which are peculiar to that Church, are rather contrary to God's Revelation than contained in it, and so think it our Duty to disown their Roman Creed: We are so far from apprehending our selves to be in danger of Damnation for so doing, that we rather believe we should incur that Danger, if against our Persuasion and Conscience we should solemnly protest and declare those things to be our Belief and our Faith, which indeed are not so.

How just and material are our Objections against each particular Doctrine which *Rome* would impose upon us, is to be seen in many of the late Treatises upon those Subjects: So here I shall give no further Account why we reject the Roman Creed, than by making upon it these three general Reflections, which alone might be sufficient to prove that it can in no wise be necessary to Salvation.

1. That the Roman Creed seems to be calculated for the Meridian of This World, rather than for the obtaining the Happiness of That which is to come. The Christian Creed doth make no Man greater or richer here on Earth; it is a Profession of our Faith in God, Father, Son, and Holy Ghost, which unites us to him, engageth us to love and to serve him, and to confess Christ before Men, and obey his Gospel; the end of it is to make us hope well and live well, to give us Comfort against all Sorrows, and Strength against all Temptations. But the Roman Creed makes the Roman Court very great and very rich, and makes Men have a great dependance upon it. It establisheth those Opinions which much advance the Roman Domini-
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on, making *Rome* to be the Mother and Mistress of all Churches; engaging Men to submit intirely to her, in embracing all her Traditions and Constitutions; and obliging all hers that have any Power, to use it to the utmost, to bring all Men, as they are able, under her Obedience.

Then for Gain you have several Articles, the Doctrine of Purgatory, and of Indulgences, the Worship of Saints and Images, which doth not exclude Gifts and Oblations to them; and the Sacrifice of the Mass offered, as they are paid for it, for the living or for the dead; besides all the Appeals to *Rome*, and the Bulls and Expeditions from it: Read their whole Creed over again, and you will clearly see that it all makes for the Empire, or the Profit of *Rome*. 'Tis a shrewd Suspicion that they that have made it, and impos'd it upon the World, did therein regard their own Advantage more than the Truth of Christian Religion. When the old universal Christian Creed makes all for the Honour of God, and for the Sanctification and Salvation of humane Souls, and this new particular Creed is all for the Glory and the Power of *Rome*; who that hath not resign'd up his reason, but will be forc'd to think, that the one is to bring Men to Heaven, and the other to bring Profit to *Rome*.

2. A Man will be so much the more confirm'd in this Opinion, when he shall observe that the Roman Zeal is all turned this Way. The Endeavours of their Zealots are much greater to make Men of the Roman Persuasion, as to the controverted Points, than to make Christians in what we are all agreed; and amongst them a Man that believes the Bible and the

the ancient Creeds is as much damn'd and hated as if he were a meer *Turk* or *Heathen*. Their Proceedings against them whom they call Hereticks, have been much more bloody and violent than against meer Unbelievers; as if owning the same God and Saviour, and the same Articles of Hope and Redemption were nothing, except we also own the same Submission to *Rome*.

It may be reckoned as an Instance of their great Earnestness to propagate their Creed, that their later Miracles, for more than these five hundred Years, are all in the behalf of it. The Faith once delivered to the Saints, was evidenced by those ancient Miracles recorded in the Bible: But this Growing Faith of *Rome* is recommended to Peoples Belief by later Wonders, such as their Legends and Breviaries, and many Books of Devotion contain. I need not say that many of those Miracles here in the Western Church are so dubious and ill-contriv'd, that they make little for the Credit of those Doctrines which they are design'd to vouch: I only note that they are all intended for to make credible those Points of the Roman Faith which are destitute of the Testimony of God's Word, and of the Universal Church: and that if we had not better Miracles, and much better attested, for the Proof of that Religion that came from *Jerusalem*, than they have for that which came from *Rome*, *Libertines* would not want an advantageous Plea to justify their Infidelity.

And, 3. We may add, that this Roman Creed is both new and confin'd, whereas the Christian is as Catholick as the Church it self; that is, is equally extended to all Times and Places, was ever every where

where receiv'd, and is now profess'd in all Churches, and in all Parts of the World. Instead of this Universality for Ages and Extension, the Roman Creed bears date 1564, and being dated from *Rome*, is profess'd by none but those of that Communion, which are but few, in comparison with the rest of the Christian World. So that if you pass into the *African*, or *Greek*, or Eastern Churches, which are vast and numerous, you shall find no other but that of the Apostles, explained by the *Nicene* and the *Athanasian*; if in some of these Places they have some of the Roman Opinions, or some of their own as doubtful and new, yet they have no other Confession of Faith, than as we have in our Reformed Churches in the *West*.

Nay even in the Church of *Rome*, in the third Session of the *Tridentine Council*, 1546, they made a Decree, that according to the Example of the Fathers, "they would make a Confession of that Faith which in ancient times had been an impenetrable Shield against all Heresies, which alone had been used for the Conversion of Unbelievers, for the Confusion of Hereticks, and for the Confirmation of the Faithful; and then repeated the *Nicene Creed* and no more; declaring, "That that was the express and formal Faith of the Church of *Rome*, that Faith which is the Principle of Christian Unity, and the sure and only Foundation against which the Gates of Hell shall never prevail.

Happy had it been for the Christian World, if this matter had so remain'd; and the Roman Articles under *Pius 4.* eighteen Years after, had not been made a necessary and essential Part of the Catholic Faith.

Faith. However 'tis to be observ'd further, that even now in the Roman Church, when they baptize Children or grown Persons, they use none but the Apostles Creed; and to make them Members of Christ and of his Church, and Heirs of his Kingdom, oblige them to the Profession of no other Articles, but those that are the ancient Confession of Faith common to all Christian Churches. Nay, more, whilst they live in that Communion in all Acts of Worship, and when they die in it, and are to make the last Confession of that Saving Faith, of which they soon expect the End and Consummation, they use none but the three Catholick Creeds; the Roman serves only to tie all Power and Government to St. *Peter's* Chair, and to persecute Hereticks withal. So that this Roman Creed being for Temporal Advantages, being not contain'd in the Word of God, nor proved by the Testimony, nor by the Miracles of the Primitive Church, nor received by former Ages, nor by any Church but the Roman, nor by that but very lately, and only in some cases profess: we have great reason to believe, that it is in no wise necessary to Salvation. The Christian and universal Creed having been esteemed sufficient without any other, for more than fifteen hundred Years, ought to be so esteemed still, without this Addition, which is proved but by very unlikely and uncertain Miracles, and by the Attestation of but that one particular Church, for whose Wealth and Grandeur it so intirely makes.

These things considered, we ought no ways to be dismayed with the frightful Words or Countenance of any that pronounce us accurs'd and damn'd, because we hold not, nor can believe what *Pius* the 4th.

did lately declare to be *de Fide* requisite to Salvation. We shall find saving Instructions and Comfort enough in the Christian Creed, which God's Word expressly confirms, and the whole Church hath ever own'd, if we embrace and study more and more the Divine and invariable Truths it contains, and sincerely endeavour to lead our Lives accordingly.

II. What I have affirmed of the Roman Faith, is to be understood also of the Roman Worship: That Part of it which is not approved by us is very bad; palliated or reproved by the cunningest or wisest of their Church; or however no ways necessary, which is all I am at present concerned in.

Indeed as to the Essentials of Divine Worship all Christians are agreed, That God should have our Prayers and Praises, in the Name of Jesus Christ our Mediator; even the matter of our Requests is fixt and uniform amongst all that own the Lord's Prayer; so far the Church of *Rome* hath many excellent and ancient Composures, very unlike those new ones we reject. That part of their publick or private Worship which is grounded upon the Christian Creed, is very good: and if they went no further, we might as lawfully joyn with them, as they might with us. We have inserted nothing doubtful or controverted in our Offices of Religion, nothing but what as to the Sense is used and approved by all Churches. Had they done so, and extended their Worship no further than could be justified by that Christian Belief which is common to all, the Differences betwixt them and other Christians had been much less, and more reconcilable. But they have

have turned all the Points of their new Creed into Exercifes of publick Religion : and thefe we do not think to be acceptable to God, nor requifite to acquit us of that Adoration and Service which we owe to his Divine Majefty.

We are perfwaded that without making or worshipping Images of God, we may pay him that Homage which he requires of us ; that if we devoutly commemorate our Saviour's Paffion, and with thankful Hearts put our Truft in the Merits of it, we fhall not need to worship the Figure of his Crofs ; and that if we lift up our Hearts to Heaven, to adore him on the Right Hand of God, we need not worship the Hoft here on Earth, which many Chriftians believe to be only the Sacrament of his Death, and none can be fure to be the Subftance of his natural Body ; no not according to the Tenents of the Church of *Rome*.

Likewife that part of their Worship which relates to Creatures ; the folemn Bleffing or confecrating Images, that being hallowed, they may be fit to be fet up to receive Incenfe and Oblations and many Honours, and to excite their Devotion to Saints and Angels : their manifold Pilgrimages and Prayers to thofe beatified Creatures ; The great dependence they exprefs to have upon their Interceffion, their Merit and their Power ; The many Miracles and Mercies they are faid to receive from them ; And the high Celebrations and Returns of religious Gratitude which they render to them : All thefe which make too great a Part of their publick and private Devotions, we have great reason to believe to be inconsistent with God's revealed Will, and with our Duty and Obligations to him ; or however, no ways neceffary. C 2 I

I appeal to them that have either read the New Testament, or learned the Creed, the Lord's Prayer, and the Ten Commandments, which all Churches teach to be the Principles of the Christian Religion, whether our calling upon him in whom we believe, and serving him alone that hath declared himself jealous of his Honour, and using no Images in our Addresses to him that hath forbid them, and approaching to God by that one Mediator whom he hath appointed, and who died and merited all for us, and bad us come to him, and use his Name alone in all our Requests; Whether this Worship which is paid to God amongst us, be not more conformable to his holy Word, and to the Grounds of our common Christianity, than that which is established in the Church of *Rome*? Whatever they may think of us where the Inquisition reigns, and under it blind Ignorance, and a terrible Aversion against them that are called Hereticks; yet elsewhere Men of better Sense and greater Instruction, though of the same Church, can hardly pronounce us to be God's Enemies, and the Objects of his Wrath, because we are afraid to give his Glory to others, and to transgress his Laws: or however their Thoughts will not alter the case, and can do us no Harm, we having a Rule of God's own prescribing to believe and to worship by, and whilst we render to God the things that are God's, we need not fear the rash Censures of uncharitable Men.

We have the Warrant of Holy Scripture, and the Concurrence and Approbation of all Christian Churches for the Worship establish't in our Church: if accordingly we serve God with Sincerity and Devotion,

votion, we shall have the Reward of them that diligently seek him; however we transgress no Law of his, and we run no Risk: But if the worshipping of Saints and Images should prove unacceptable, the Papists run a great Danger, they having neither Antiquity nor Scripture for the same, whilst the Admonitions of their Fellow Christians, and some Divine Prohibitions are *point-blank* against it.

III. As for the Necessity of a good Life, our Church recommends it at least as much as the Roman. All Christians believe a Judgment to come, and a Retribution to Men according to their Works; so we have all the same Promises of God, and the same Rewards propounded to encourage us to do good; we believe the same Threats and the same Punishments to deter us from Evil; we all think our selves obliged to Morality, and to be truly virtuous, knowing that without Holiness no Man shall see God: and I make no doubt but that in other Christian Communions as well as in ours, there are many who truly fear God and work Righteousness. The Difference betwixt us and the Roman Church, is not whether or no we ought to be good; but every one in either Church, according to his Sincerity and his firm Persuasion of the Truth of Christianity, endeavours to approve himself to the Searcher of Hearts; so far we are agreed. They have many things in their Roman Creed, and in their Worship, which we cannot approve; but we have the same Rules of Life, the same Divine Laws to direct our Obedience.

And I would to God we did all join in those things which admit of no Dispute, and wherein we are all agreed, and did lay the great Strefs of our Hopes and of our Endeavours on them, *viz.* the hearty Profession of the same Christian Creed, the sincere Worship of the same God, Father, Son, and Holy Ghost, and a serious Earnestness to follow the Example and the Precepts of our common Saviour, and to live in this present World soberly, righteously and godly : These that are the great things of God, and the Foundations of Christian Religion, and of true Goodness being owned on both sides, if they were minded as our Interest in them, and their certainty do require, would go near to compose our Differences in other things, and to restrain that uncharitable Zeal which hath doom'd to Damnation Millions of good Christians.

However, they that truly believe all the Articles of the Christian Faith, and Worship God according to his Will, and our Saviour's Institutions, and are careful to live like Christians worthy of the Gospel, need not regard those Devices, nor fear those Judgments which proceed only from Men ; they may be true and happy Saints both here and hereafter, that have for Faith, and the Service of God, and for a Holy Life all that is of Divine Appointment, without the Roman Additions. Our rejecting what the Church of *Rome* hath for her Interest imposed, where her Power doth reach, will in no wise exclude us from Heaven, if we be true to what we own. If by our Life and Profession we confess Christ here before Men, and are not ashamed of him, nor of his Words, we need not fear he should
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hereafter disown us, because of their Anger that would have us take for Gospel whatever they dictate. Damnation shall not be inflicted according to Mens Passions and Uncharitableness; we ought to run from the Danger of it, as far as is possible, by preserving that Faith, we were baptized into, pure and undefiled, and by living according to it: But had the Promises of Mercy and Salvation been annexed to our Submission to *Rome*, either the universal Church would have clearly expressed it in making Men Members of Christ, and Heirs of his Kingdom, or to be sure God would have revealed it. And seeing none of these is done, it doth plainly demonstrate that such a Submission is designed for Temporal Power, but no ways requisite to bring Men to Heaven, and that consequently the hard Sentence of Roman Bigots against us, may be prejudicial to them, but can do us no Harm.

This might suffice to shew that we are safe notwithstanding their Outcries of Damnation against us, that part of their Religion which is called *Poper*y, being no part of God's revealed Will and Saving Truth, nor of the Primitive and Catholick Christianity embraced by the whole Christian Church.

In point of Faith, or of Divine Worship what is peculiar to them is far enough from being necessary: and for Rules of Conversation we have the same Precepts, and believe the same Promises and the same Punishments. So that though we reject many of their own Inventions, yet still we want nothing necessary to Salvation, and in order to it, they have no Advantage over us.

But I may not stay here. The Interest of Truth and humane Souls obligeth me to say farther, that we are safer in our Church, and have several Advantages for the obtaining Comfort and eternal Happiness, of which they are destitute in the Church of *Rome*.

First, I say that we are safer. What we believe as an Article of Faith, is undoubtedly true, owned by all Christians in all Ages of the World, and plainly revealed in God's Word; whereas those Traditions which the Church of *Rome* hath tack'd to the ancient Faith, are newly coyn'd, and yet more newly made a Creed, are not warranted by Divine Revelation, nor embraced by Christians of other Communions. And what a Presumption is it to change the Terms of Salvation, and make those things necessary which God hath not prescribed, and the Christian Church for many hundred Years hath not owned as a Part of her Saving Faith?

This is so like adding to the Book of God, preaching another Gospel, and teaching for Doctrines the Commandments of Men; that we think our selves much safer within the ancient Boundaries, and look upon it as a very dangerous Attempt, to make new Creeds and impose them upon Mens Consciences, especially when those Additions are not only beyond what is written, but also of another Nature, and even contrary. The Christian Creed is for Life Everlasting, the Roman for the Roman Greatness; the Christian expresseth our Obligations to God, and our dependence upon him, the Roman is a Profession of Subjection to *Rome*; the Christian engageth Men to serve God only, the Roman to worship Creatures also;
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the Christian makes our Blessed Redeemer to be our only Mediator, the Roman joyns to him the Blessed Saints and the Blessed Virgin. There are ſo many things in all Appearance very irreconcilable betwixt theſe two confeſſions of Faith, that the Roman cannot be ſafe; and that we may conclude without Uncharitableneſs, that they of that Perſuaſion that ſhall attain to Heaven, ſhall not come thither by the Help of the Roman Doctrines, but by diſcharging their Baptiſmal Engagements which are the ſame with ours, and by profeſſing the Ancient common Creed of all Chriſtians.

The Points of their own Creed are ſo far from conducing to Mens Salvation, that they rather will prove great Hindrances to it. They engage Men in a Worſhip very unlike to what we read in the Apoſtolic Writings, or the antient Fathers. Beſides the unknown Tongue, and the maim'd Communion, there is ſo much of it that is meerly humane and ceremonious, ſo much of it that relates to the Souls in Purgatory or the Saints in Heaven, that we wiſh it may meet with Pardon, but cannot think it ſhould find Acceptance. There are ſo many ſtrange Exorcifms and Conſecrations in their Rituals and Pontifical, that after having read the Bible, a Man can never think theirs to be that Worſhip in Spirit and in Truth, which the Goſpel appoints. We dare not offer to Almighty God what is ſo like to be Injurious to him, and ſo unlike his own Inſtitutions; and have much greater Assurance to have our Sacrifice of Prayers and Praises accepted, when according to Divine Appointment we offer it to God, in the Name of his bleſſed Son.

The ſame holds alſo for vertuous living and Improvement in Goodneſs, that their new Doctrines
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are rather Obstacles to, than Helps towards it. The great dependance upon *Rome* and the Papal Power, hath made many of that Communion very ill Subjects, and many more very cruel and uncharitable to all other Christians. The making a whole State of Sin, although known and persisted in, yet to be a State of Pardon and Safety, consistent with the Love of God; the buying and Imputation of other Mens Merits and good Works; the easy Purchase of many Indulgences, the customary and frequent Absolutions, for mortal Sins; the Patronage of the greatest Saints to the greatest Sinners, when they are their particular Votaries: Such prevailing Opinions as these abate much of the Necessity of a serious and speedy Repentance and earnest Pursuits after Sanctification, and too much gratify the Corruptions of Men that are desirous to enjoy their Lusts, and not lose the Hopes of Heaven. So if Mixture of false and uncertain Propositions with their Faith; if a Worship very corrupt, and very superstitious; and if Doctrines apt to betray Men to a careless and vicious Life: if these can endanger humane Souls, we cannot think them safe in the Church of *Rome*. So far as they differ from us, in their Additions to the Primitive Faith, so far they are in danger. We pronounce no Sentence, and we pray Divine Mercy to pardon them that err in the Simplicity of their Heart: But their Errors and suitable Practices may be the Ruin of many, and our Charity can save none. Blessed be God, we are safer, and have many Advantages for Comfort and for Holiness, of which they are destitute.

Men of a timorous and a tender Conscience amongst them, can never have a comfortable Knowledge and Assurance of their having confest all their
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Mortal Sins, or all those Circumstances that alter the kind: Nor of the Intention of the Priest, which is necessary to make effectual his Absolutions; nor of the Validity of any Sacerdotal Ministrations and Consecrations, all which depend upon secret Intentions or Irregularities, which may be incurr'd many ways, and may proceed so far as to be irremediable; of these which according to their Principles, so much concerns their Happiness, a thoughtful Man (I say) can never be so sure as to make him rejoice in Hope, and have a solid Peace. And what a sad Prospect is it to them that think the Sufferings of this present Life so very grievous, that after all their Pains and Charges to gain Pardons and Indulgences, and Prayers for their Souls, they can have no Assurance without a Miracle, but that they shall lie hundred of Years in scorching Flames, paying the Score of those temporal Punishments which were due to their Sins.

Besides the Uncomfortableness of these Roman Tenents, they want in that Communion the Benefit of those Divine Instructions which were written for our Learning; *That we through Comfort of the Scriptures might have Hope.* That holy Word of God which giveth Light and Understanding to the Simple, and is able to make us wise unto Salvation, and to save our Souls, if we believe the Blessed Author of it: That Word in the Church of *Rome* is kept from the People, lest it should make the Ways of God plain before their Faces, and shew them what a mighty Change in the Christian Religion hath been made amongst them. And that keeps the Vulgar in a State of Darkness and Timorous Superstition, and deprives

deprives them of those Spiritual Joys and Improvements, which Divine Revelation would afford.

If any Book in the World can be truly pleasant and comfortable, it is the Holy Bible ; wherein we see the infinite Wisdom and Power and Providence of God, in the Creation and Government of the World, and particularly in his Care for them that love and serve him : The sacred History is so full of Comfort in all Changes of Humane Life ; the Infinite Goodness and other Perfections of God are so clearly revealed in it, that by reading thereof, an attentive Christian in all his Afflictions is inspir'd with wise and good Thoughts, and Courage, and Firmness of Mind, and a joyful dependance upon God. Then the Mercies and Mysteries of our Redemption, the Life and Death of our Blessed Saviour, the Excellency of his Precepts, and of the Sermons and Writings of his Apostles, and the infinite Graciousness of his Promises : These are so ravishing and so wonderful, so apt to support our Spirits, and to nourish our Hopes, to give a good Man a fore-Taste of the Joys of Heaven, and to bring us to the Likeness and the Sense of God's Love, that nothing can give equal Comforts to Christians, or any ways supply the Want of these. It would be the greatest Wonder why any Church that believes the Old and New Testament to be the Book of God, should forbid the reading of it : but that the contrariety betwixt their Traditions and those Divine Writings is very apparent to them that can consult and compare both. That, or nothing, must excuse their Uncharitableness in taking the Divine Oracles from them, for whose Consolation and Guidance they were appointed.

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Again, they want the Comfort and Instruction of God's publick Worship. What Scriptures are read in the publick Assemblies of the Roman Communion, are in the Latin Tongue, by which the Understanding of the People is rendred unfruitful. What Prayers and Supplications are put up to God, are in the same Language; they know not what is said, and therefore cannot assent with their Hearts, nor excite such devout Affections in their Souls as would recommend their common Requests to the Throne of Grace. Neither are the Celebrations of the Divine Goodness understood, they praise not God with joyful Lips: and that pious Entercourse they should have with him, in paying their Homage, and presenting their Thanks and Petitions to his Divine Majesty, being thus interrupted by their not understanding what is said, they are deprived of one of the principal Means of Edification. 'Tis strange it should ever enter into the Hearts of Men, to offer to God for a reasonable Service, Words of which they know not the Signification. And it renders ineffectual those Acts of Religion which should most affect and better the Hearts of Christian Worshippers, and raise up their Thoughts and their Affections to Heaven.

From hence it is, that we have more knowledg of God, and more Understanding of the Christian Religion. They amongst us that really believe Christianity, and would make sure of the Happiness it offers, by searching and meditating of the Holy Scriptures, and by joyning with the publick Worship; whilst they attend and understand what the Church saith to God, and what he saith to us, are much improved in those great Principles of Religion

gion which they learn'd in their Catechism, and are made to grow in Grace, and in the knowledg of the Lord. They have in these two, what perpetually informs their Judgment, and excites their Will to cleave to God and Goodness; and after their best Endeavours to rely upon those infinite Mercies of God in Christ our Redeemer, on which the greatest of Roman Champions confessed that it is most safe to repose our whole Trust and Confidence.

Answerable to those, are the publick Exhortations of our Church, by the Mouth of her Ministers, and the Books of Religious Instruction wherewith she entertains her Children. Their Time and Zeal and Attention are not taken up in Sprinklings, Kissings of Reliques, going in Pilgrimage, visiting of Shrines, paying devout Veneration to Saints and Images, and reciting Beads and Rosaries, and the Offices of *St. Bridget*, or the like. Neither these things, nor any of this Nature, which can neither instruct nor reform the World, nor give Comfort to Christian Souls, are recommended to our People: They are clearly taught wherein true Religion and substantial Goodness consist, and exhorted to lay on them the great Stress of their Hopes and of their Endeavours, and devoutly to make use of those means of Grace which are of Divine Appointment, and thereby to establish their Hearts in the Love of God, and a chearful dependence upon the infinite Merits and Mercies of our dear Saviour.

Nothing of the whole Counsel of God is by our Church kept back from us, our Belief is unquestionable, being truly Primitive and Universal; our Worship of God is according to his Will, and his most blessed

bleſſed Nature ; and our Rule of Life and Converſation comprehends all Duties : To Fear God, and Honour the King, and Love one another, and continue patient in well-doing. Ours is indeed a Doctrine according to Godlineſs, and of it, it may be teſtified in the Words of *St. Peter*, that *it is the true Grace of God, wherein we ſtand.*

If we are not wanting to our ſelves, we want nothing that can either ſhew us the Way to Happineſs, or help and forward us in it ; we ought to expreſs our Charity to them that err, and want many of thoſe Bleſſings and Advantages which we have for the obtaining eternal Salvation ; we ſhould earneſtly pray for them, and what we can promote their Inſtruction, but by no means fear their Threatnings and Sentences of Damnation.

He that in earneſt would go to Heaven, and profeſſeth Chriſtianity, not to obtain Favour with Men, but to pleaſe God, and to ſave his immortal Soul, can be no where ſafer than in our Church. Therein he profeſſeth that Faith which all Chriſtian Communion hold to be truly Divine, and therein he may make his Calling and Election ſure, if he will but praктиſe answerably to his Belief, add to his Faith Vertue, and not be unfruitful in the knowledg of our Lord Jeſus Chriſt. The more he underſtands his Religion, the more he will love it, and be convinc'd that he is in the Right : and the more carefully he lives according to his Profeſſion, with a Conſcience void of Offence towards God and towards Men, the more aſſurance will he have that he ſhall be Happy.

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48 *The Protestant Religion, &c.*

All other Grounds of Hope besides Truth and Righteousness will prove vain. But he that stands upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner Stone : He that studies and minds his Duty, and earnestly begs for the Divine Assistance that he may live to God, and remain faithful unto Death : he shall receive the Crown of Life, though some presumptuous Men dare condemn him to Death.

Whatever Confidence or high Pretences some may have, whatever Ways and Devices they invent for to gain Heaven : *Christ is the Way, the Truth and the Life; no Man cometh unto the Father, but by him; there is no other Name under Heaven given unto Men, whereby they can be saved, but only the Name of our Lord Jesus Christ; He that calleth and believeth on him shall not be confounded.* Here let us fix, and not regard what Men say, nor what they can do : But look unto Jesus the Author and Finisher of our Faith, firmly relying on his Almighty Goodness, *who is able to save them to the uttermost that come to God by him, being ever living to make Intercession for them.*

F I N I S.

A

DISCOURSE

Against

*Transubstantiation.*W
John
Tillotson.

COncerning the *Sacrament of the Lord's-Supper*, one of the two great positive Institutions of the *Christian Religion*, there are two main points of difference between us and the Church of *Rome*, one about the *Doctrine of Transubstantiation*; in which they think, but are not certain, that they have the *Scripture* and the *Words* of our *Saviour* on their Side: The other, about the *Administration of this Sacrament to the People in both kinds*; in which we are sure that we have the *Scripture* and our *Saviour's Institution* on our Side; and that so plainly, that our Adversaries themselves do not deny it.

Of the First of these I shall now Treat, and endeavour to shew against the *Church of Rome*, that in this Sacra-

A DISCOURSE

ment, there is no substantial Change made of the *Elements* of Bread and Wine, into the natural Body and Blood of *Christ*; that Body which was Born of the *Virgin Mary*, and Suffered upon the *Cross*; for so they Explain that hard Word *Transubstantiation*.

Before I Engage in this Argument, I cannot but observe what an unreasonable Task we are put upon, by the bold Confidence of our Adversaries, to Dispute a Matter of Sense; which is one of those things about which *Aristotle* hath long since pronounced, there ought to be no Dispute.

It might well seem strange, if any man should Write a Book, to prove that an *Egg* is not and *Elephant*, and that a *Musquet Bullet* is not a *Pike*: It is every whit as hard a Case, to be put to maintain by a long Discourse, that what we see and handle, and taste to be *Bread* is *Bread*, and not the *Body of a Man*; and what we see and taste to be *Wine* is *Wine*, and not *Blood*: and if this Evidence may not pass for sufficient, without any further Proof, I do not see, why any Man that hath Confidence enough to do so, may not deny any thing to be what all the World sees it is; or affirm any thing to be what all the World sees it is not, and this without

out all possibility of being farther Confuted; So that the business of *Transubstantiation*, is not a Controversy of *Scripture* against *Scripture*, or of *Reason* against *Reason*, but of down right *Impudence*, against the plain meaning of *Scripture*, and all the Sense and Reason of Mankind.

It is a most Self-evident falshood; and there is no Doctrine or Proposition in the World that is of it self more evidently *true*, than *Transubstantiation* is evidently *false*: and yet if it were possible to be true, it would be the most Ill-natured and Pernicious *truth* in the World, because it would suffer nothing else to be *true*; it is like the *Roman Catholick Church*, which will needs be the *whole* Christian Church, and will allow no other *Society* of Christians to be any part of it: so *Transubstantiation*, if it be true at all, it is all *truth*; for it cannot be true unless our Senses and the Senses of all Mankind be deceived about their proper *Objects*; and if this be *true* and *certain*, then nothing else can be *so*, for if we be not certain of what we see, we can be certain of *nothing*.

And yet notwithstanding all this, there is a Company of Men in the World so abandon'd, and given up by God to the Efficacy of *Delusion*, as in good earnest, to believe this *Gross* and *Palpable Er-*

A DISCOURSE

ror, and to Impose the Belief of it upon the Christian World, under no less penalties than of *Temporal Death* and *Eternal Damnation*: And therefore to undeceive, if possible, those deluded *Souls*, it will be necessary to examine the pretended Grounds of so *false a Doctrine*, and to lay open the Monstrous *Absurdity* of it.

And in the handling of this Argument, I shall proceed in this plain Method.

1. I shall consider the pretended *Grounds* and *Reasons* of the *Church of Rome* for this *Doctrine*.

2. I shall produce our *Objections* against it, and if I can shew that there is no tolerable *Ground* for it, and that there are invincible *Objections* against it; then every Man is not only in Reason Excused from believing this *Doctrine*, but hath great *Cause* to believe the *contrary*.

First, I will Consider the pretended *Grounds* and *Reasons* of the *Church of Rome* for this *Doctrine*, which must be one or more of these Five. Either *First*, the Authority of *Scripture*. Or *Secondly*, the perpetual Belief of this *Doctrine* in the *Christian Church*, as an evidence, that they always understood, and Interpreted our Saviour's Words, *this is*

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against Transubstantiation.

my Body, in this Sense. Or *Thirdly*, the Authority of the present Church, to make and declare new *Articles of Faith*. Or *Fourthly*, the absolute necessity of such a change as this, in the *Sacrament*, to the Comfort and Benefit of those who Receive this *Sacrament*. Or *Fifthly*, to magnifie the Power of the *Priest*, in being able to work so great a *Miracle*.

1. They pretend for this *Doctrine*, the Authority of *Scripture* in these Words of our Saviour, *this is my Body*; now to shew the Insufficiency of this *Pretence*; I shall endeavour to make good these two things.

1. That there is no necessity of understanding those Words of our Saviour in the Sense of *Transubstantiation*.

2. That there is a great deal of Reason to understand them otherwise.

First, That there is no Necessity to understand those Words of our Saviour in the Sense of *Transubstantiation*. If there be any, it must be from one of these two Reasons, either because there are no Figurative Expressions in *Scripture*, which I think no Man ever yet said: Or else, because a *Sacrament* admits of no *Figures*; which would be very absur'd for any man to say, since it is of the very Nature of a *Sacrament*,

A DISCOURSE

to Represent and Exhibit some invisible Grace and Benefit by an Outward Sign and Figure : and especially, since it cannot be denied, but that in the Institution of this very *Sacrament*, our Saviour useth Figurative Expressions, and several Words which cannot be taken Strictly and Literally : When he gave the Cup, he said, *this Cup is the New Testament in my Blood, which is shed for you and for many, for the remission of sins.* Where First, the Cup is put for Wine contained in the Cup ; or else, if the Words be Litterally taken, so as to signifie a substantial Change, it is not of the Wine, but of the Cup, and that, not into the Blood of Christ, but into the New Testament, or New Covenant in his Blood ; besides, that his Blood is said, then to be shed, and his Body to be broken, which was not till his Passion, which followed the Institution and first Celebration of this Sacrament.

But that there is no necessity to understand our Saviour's words in the sense of *Transubstantiation*, I will take the plain concession of a great number of the most learned Writers of the Church of Rome in this Controversie. (a) *Bellarmino*, (b) *Suarez* and (c) *Vasquez* do acknowledge *Scotus* the great Schoolman to have said, that

(a) *de Euch.*

l. 3. c. 23.

(b) *in 3. dis. 49*

Qu. 75. Sect.

2. (c) *in 3. part*

disp. 180.

Qu. 75. art. 2.

c. 15.

that this Doctrine cannot be evidently proved from Scripture : and *Bellarmino* grants this not to be improbable ; and *Suarez* and *Vasquez* acknowledge (d) *Durandus* to have said as much. (e) *Ocham*, another famous Schoolman, says expressly, that the Doctrine which holds the Substance of the Bread and Wine to remain after Consecration, is neither repugnant to Reason nor to Scripture. (f) *Petrus ab Alliaco* Cardinal of Combray says plainly, that the Doctrine of the Substance of Bread and Wine remaining after Consecration, is more easie and free from absurdity, more rational, and no ways repugnant to the Authority of Scripture ; nay, more, that for the other Doctrine, viz. of Transubstantiation, there is no evidence in Scripture. (g) *Gabriel Biel*, another great Schoolman and Divine of their Church, freely declares, that as to any thing express'd in the Canon of the Scriptures, a man may believe that the substance of Bread and Wine doth remain after Consecration : and therefore he resolves the belief of Transubstantiation into some other Revelation, besides Scripture, which he supposeth the Church had about it. Cardinal

(d) in *Sent.*
l. 4. dist. 11.
Qu. 1. n. 15.
(e) in 4. *Sent.*
Q. 5. &
Quodl. 4. Q.
3. (f) in 4.
Sent. Q. 6.
art. 2.

(g) in *canon.*
Miss. lect. 40.

(h)

(h) *in aquin.* (h) *Cajetan* confesseth, that the Gospel
3. part. *Qu.* doth no where express that the Bread
75. art. 1. is changed into the Body of Christ;

that we have this from the Authority of the Church: nay, he goes farther, that there is nothing in the Gospel which enforceth any man to understand these words of Christ, this is my Body, in a proper and not a metaphorical sense; but the Church having understood them in a proper sense they are to be so explained; Which words in the Roman Edition of *Cajetan* are expunged by order of Pope (i) *Pius V.* Cardinal

(i) *Ægid. Co.*
nink. de Sa-
cram. Q. 75.
art. 1. n. 13.

(k) *de Sa-*
cram. l. 2. c. 3.

(l) *Loc. Theo-*
log. l. 3. c. 3.

(m) *contra-*
captiv. Baby.
lon. c. 10. n. 2.

(k) *Conlarenus*, and (l) *Melchior Canus* one of the best and most judicious Writers that Church ever had, reckon this Doctrine among those which are not so expressly found in Scripture. I will add but one more, of great authority in the Church, and a reputed Martyr, (m) *Fisher* Bishop of *Rocheſter*, who ingenuously confesseth, that in the words of the Institution, there is not one word from whence the true presence of the flesh and blood of Christ in our Mass can be proved: So that we need not much contend that this Doctrine hath no certain foundation in Scripture, when this is so fully and frankly acknowledged by our Adversaries themselves.

Secondly,

against Transubstantiation.

9

Secondly, If there be no necessity of understanding our Saviour's words in the sense of *Transubstantiation*, I am sure, there is a great deal of reason to understand them otherwise. Whether we consider the like expressions in Scripture; as where our Saviour says, he is *the door, and the true Vine*, (Which the Church of Rome would mightily have triumph'd in, had it been said, *this is my true body*.) And so likewise where the Church is said to be *Christ's body*; and the *Rock* which followed the *Israelites* to be *Christ*, 1 Cor. 10. 4. *They drank of that Rock which followed them, and that Rock was Christ*: All which, and innumerable more like expressions in Scripture, every man understands in a figurative, and not in a strictly literal and absurd sense. And it is very well known, that in the *Hebrew* Language, things are commonly said to be that which they do signify and represent; and there is not in that Language a more proper and usual way of expressing a thing to signify so and so, than to say that it is so and so. Thus *Joseph* expounding *Pharaoh's* dream to him, Gen. 41. 26. Says, *the seven good kine are seven years, and the seven good years of corn are seven years*, that is, they signified or represented seven years of plenty; and

A DISCOURSE

and so *Pharaoh* understood him, and so would any man of sense understand the like expressions; nor do I believe that any sensible man, who had never heard of *Transubstantiation*, being grounded upon these words of our Saviour, *this is my body*, would upon reading the Institution of the Sacrament in the Gospel, ever have imagin'd any such thing to be meant by our Saviour in those words; but would have understood his meaning to have been, *this Bread* signifies my *Body*, this *Cup* signifies my *Blood*; and this which you see me now do, do ye hereafter for a *Memorial* of me: But surely: it would never have enter'd into any man's mind, to have thought that our Saviour did literally hold himself in his hand, and give away himself from himself with his own hands.

Or whether we compare these words of our Saviour with the ancient Form of the passover used by the Jews from *Ezra's* time, as (n) *Justin Martyr* tells us, cum. Tryph. τὸ τοῦ πάσχα ὁ σωτὴρ ἡμῶν καὶ ἡ καταφυγὴ ἡμῶν, *this passover is our Saviour and our refuge*: not that they believed the *Paschal Lamb* to be substantially changed, either into God their Saviour who delivered them out of the Land of

(n) *Dialog.*
cum. Tryph.
p. 297. Edit.
Paris. 1639.

time, as (n) *Justin Martyr* tells us,
cum. Tryph. τὸ τοῦ πάσχα ὁ σωτὴρ ἡμῶν καὶ ἡ καταφυγὴ ἡμῶν, *this passover is our Saviour and our refuge*: not that they believed
the *Paschal Lamb* to be substantially
changed, either into God their Saviour
who delivered them out of the Land
of

against Transubstantiation.

11

of *Egypt*, or into the *Messias* the Saviour whom they expected, and who was signified by it: But this Lamb which they did eat did represent to them and put them in mind of that Salvation which God wrought for their Fathers in *Egypt*, when by the slaying of a Lamb and sprinkling the blood of it upon their doors, their first-born were passed over and spared; and did likewise foreshew the Salvation of the *Messias*, the Lamb of God that was to take away the Sins of the world.

And nothing is more common in all Languages, than to give the name of the thing signified to the Sign. As the delivery of a Deed or Writing under hand and Seal is call'd a conveyance or making over of such an Estate, and it is really so; not the delivery of mere wax and parchment, but the conveyance of a real Estate; as truly and really to all effects and purposes of Law, as if the very material Houses and Lands themselves could be and were actually delivered into my hands: In like manner, the names of the things themselves made over to us in the new Covenant of the Gospel between God and man, are given to the Signs or Seals
of

A DISCOURSE

of that Covenant. By *Baptism* Christians are said to be *made partakers of the Holy Ghost*. *Heb. 6. 4.* And by the Sacrament of the Lord's Supper, we are said to *communicate*, or to be made partakers of the *Body of Christ* which was broken, and of his Blood which was shed for us, that is, of the real Benefits of his death and passion. And thus *St. Paul* speaks of this Sacrament, *1. Cor. 10. 16.* *The Cup of blessing which we bless, is it not the Communion of the blood of Christ? the bread which we break, is it not the Communion of the body of Christ?* But still it is Bread, and he still calls it so, *v. 17.* *For we being many are one bread and one body; for we are partakers of that one bread.* The Church of Rome, might, if they pleased, as well argue from hence, that all Christians are substantially changed first into Bread, and then into the natural Body of Christ by their participation of the Sacrament, because they are said thereby to be *one bread and one body.* And the same Apostle in the next Chapter, after he had spoken of the Consecration of the Elements, still calls them the *bread and the Cup*, in three verses together, *As often as ye eat this Bread*
and

against Transubstantiation.

13

and drink this Cup, v. 26. *Whoſoever ſhall eat this bread and drink this cup of the Lord unworthily*, v. 27. *But let a man examine himſelf, and ſo let him eat of this bread and drink of that cup*, v. 28. And our Saviour himſelf, when he had ſaid, *this is my blood of the new Teſtament*, immediately adds, * *but I ſay unto you, I will not henceforth drink of this fruit of the Vine, until I drink it new with you in my Father's Kingdom*, that is, not till after his reſurrection, which was the firſt ſtep of his exaltation into the Kingdom given him by his Father, when the Scripture tells us he did eat and drink with his Diſciples. But that which I obſerve from our Saviour's words is, that after the conſecration, of the Cup and the delivering of it to his Diſciples to drink of it, he tells them that he would thenceforth drink no more of the fruit of the Vine, which he had now drank with them, till after his Reſurrection. From whence it is plain, that it was the fruit of the Vine, real wine, which our Saviour drank of and communicated to his Diſciples in the Sacrament.

*Matth. 26.
29.

Befides, if we conſider that he celebrated this Sacrament before his Paſſion,

A DISCOURSE

Passion, it is impossible these words should be understood literally of the natural body and blood of Christ; because it was *his body broken* and *his blood shed* which he gave to his Disciples, which if we understand literally of his natural body broken and his blood shed, then these words *this is my Body which is broken, and this is my Blood which is shed*, could not be true, because his Body was then whole and unbroken, and his Blood not then shed; nor could it be a *propitiatory Sacrifice* (as they affirm this Sacrament to be) unless they will say that propitiation was made before Christ suffer'd: And it is likewise impossible that the Disciples should understand these words literally, because they not only plainly saw, that what he gave them was *Bread* and *Wine*, but they saw likewise as plainly that it was not his Body which was given, but his Body which gave that which was given; not his Body *broken* and his Blood *shed*, because they saw him alive at that very time, and beheld his Body whole and unpierc'd; and therefore they could not understand these words literally: If they did, can we imagine that the Disciples, who upon all other occasions were so full of questions

questions and objections, should make no difficulty of this matter ? nor so much as ask our Saviour, *how* can these things be ? that they should not tell him, we see this to be Bread and that to be Wine, and we see thy Body to be distinct from both ; we see thy Body not broken, and thy Blood not shed.

From all which it must needs be very evident, to any man that will impartially consider things, how little reason there is to understand those words of our Saviour, *this is my Body* and *this is my Blood*, in the sense of *Transubstantiation* ; nay, on the contrary, that there is very great reason and an evident necessity to understand them otherwise. I proceed to shew.

2^{ly}. That this Doctrine is not grounded upon the *perpetual belief of the Christian Church*, which the Church of *Rome* vainly pretends as an evidence, that the Church did always understand and interpret our Saviour's words in this sense.

To manifest the groundlessness of this pretence, I shall, 1. Shew by plain Testimony of the *Fathers* in several Ages, that this Doctrine was not the belief of the ancient Christian Church. 2. I shall shew the time and occasion of its coming in, and by what degrees it grew

A DISCOURSE

up and was establish'd in the *Roman Church*. 3. I shall answer their great pretended Demonstration, that this always was and must have been the constant belief of the Christian Church.

1. I shall shew by plain Testimonies of the *Fathers* in several Ages, for above five hundred years after Christ, that this Doctrine was not the *belief of the ancient Christian Church*. I deny not but that the *Fathers* do, and that with great reason, very much magnify the wonderful mystery and efficacy of this Sacrament, and frequently speak of a great Supernatural change made by the divine benediction; which we also readily acknowledge. They say indeed, that the Elements of Bread and Wine do by the divine blessing become to us the Body and Blood of Christ: But they likewise say, that the names of the things signified are given to the Signs; that the Bread and Wine do still remain in their proper nature and substance, and that they are turn'd into the substance of our Bodies; that the Body of Christ in the Sacrament is not his natural Body, but the sign and figure of it; not that Body which was Crucified, nor that Blood which was shed upon the Cross; and that it is impious to understand the *eating of the flesh of the Son of man, and drinking his Blood*

blood literally: all which are directly opposit to the Doctrine of *Transubstantiation* and utterly inconsistent with it. I will select but some few Testimonies of many which I might bring to this purpose.

I begin with *Justin Martyr*, who says expressly, that, * *our Blood and Flesh are nourished by the Conversion of that food which we receive in the Eucharist: But that cannot be the natural Body and Blood of Christ, for no man will say, that that is converted into the nourishment of our Bodies.* * *Apol. 2. p. 98. Edit. Paris. 1636.*

The Second is * *Irenæus*, who speaking of this Sacrament, says, that the *bread which is from the earth receiving the divine invocation is now no longer common Bread, but the Eucharist (or Sacrament) consisting of two things, the one earthly, the other heavenly.* He says, it is no longer common bread, but after invocation or consecration it becomes the Sacrament, that is, Bread sanctified, consisting of two things, an earthly and a heavenly; the earthly thing is Bread, and the heavenly is the Divine Blessing, which by the invocation or consecration is added to it. And * *elsewhere he hath this passage, when therefore the Cup that is mix'd (that is, of Wine and Water) and the Bread that is* * *Lib. 4. c. 34. Lib. 5. c. 23.*

A DISCOURSE

*broken receives the word of God, it becomes the Eucharist of the Blood and Body of Christ, of which the substance of our flesh is increased and consists: but if that which we receive in the Sacrament do nourish our Bodies, it must be Bread and wine, and not the natural Body and Blood of Christ. There is another remarkable Testimony of Irenæus, which though it be not now extant in those works of his which remain, yet hath been preserv'd by * Oecumenius, and it is this; when (says he) the Greeks had taken some Servants of the Christian Catechumeni (that is, such as had not been admitted to the Sacrament) and afterwards urged them by violence to tell them some of the secrets of the Christians, these Servants having nothing to say that might gratify those who offered violence to them, except only that they had heard from their Masters, that the divine Communion was the Blood and Body of Christ, they thinking that it was really Blood and Flesh, declar'd as much to those that questioned them. The Greeks taking this as if it were really done by the Christians, discovered it to others of the Greeks; who hereupon put Sanctus and Blandina to the torture to make them confess it. To whom Blandina boldly answered, How would they endure to do this, who by way*
of

* Comment. in
1 Pet. c. 3.

of exercise (or abstinence) do not eat that flesh which may lawfully be eaten? By which it appears that this which they would have charg'd upon *Christians*, as if they had literally eaten the Flesh and Blood of Christ in the Sacrament, was a false accusation which these Martyrs denied, saying, they were so far from that, that they for their part did not eat any Flesh at all.

The next is *Tertullian*, who proves against *Marcion* the Heretick, that the Body of our Saviour was not a mere phantasm and appearance, but a real Body, because the Sacrament is a figure and image of his Body; and if there be an image of his Body, he must have a real Body, otherwise the Sacrament would be an image of an image. His words are these, * *the Bread which our Saviour took and distributed to his Disciples, he made his own Body, saying, this is my Body, that is, the image or figure of my Body. But it could not have been the figure of his Body, if there had not been a true and real Body.* And arguing against the *Scepticks* who denied the certainty of sense he useth this Argument: That if we question our senses, we may doubt whether our Blessed Saviour were not deceived in what he heard, and saw, and touched. * *He might*

* *Advers. Marcionem.*
l. 4. p. 571.
Edit. Rigalt.
Paris. 1634.

* *Lib. de Anima,* f. 519.

A DISCOURSE

(says he) *be deceived in the voice from heaven, in the smell of the ointment with which he was anointed against his burial; and in the taste of the Wine which he consecrated in remembrance of his Blood.* So that it seems we are to trust our senses, even in the matter of the Sacrament; and if that be true, the Doctrine of *Transubstantiation* is certainly false.

* Edit. Huc-
tii.

Origen in his * Comment on *Matth.* 15, speaking of the Sacrament hath this passage, *That food which is sanctified by the word of God and prayer, as to that of it which is material, goeth into the belly and is cast out into the draught, which none surely will say of the Body of Christ.* And afterwards, he adds, by way of Explication, *it is not the matter of the Bread, but the Word which is spoken over it, which profiteth him that worthily eateth the Lord; and this (he says) he had spoken concerning the Typical and Symbolical body.* So that the matter of Bread remaineth in the Sacrament, and this *Origen* calls the *Typical and Symbolical Body* of Christ; and it is not the natural Body of Christ which is there eaten, for the food eaten in the Sacrament, as to that of it which is material, goeth into the Belly and is cast out into the draught. This testimony is so very plain in the Cause, that *Sextus Senensis* suspects this place

place of *Origen* was depraved by the Hereticks. *Cardinal Perron* is contented to allow it to be *Origen's*, but rejects his testimony, because he was accused of Heresie by some of the Fathers, and says, he talks like a Heretick in this place. So that with much ado this Testimony is yielded to us. The same Father in his * *Homiles upon Leviticus*, speaks thus, *There is also in the New Testament a letter which kills him, who doth not Spiritually understand those things which are said; for if we take according to the letter that which is said, EXCEPT YE EAT MY FLESH AND DRINK MY BLOOD, this Letter kills.* And this also is a killing Testimony, & not to be answered but in *Cardinal Perron's* way, by saying, *he talks like a Heretick.* * Chap. 10.

St. Cyprian hath a whole Epistle * to *Cecilius*, against those who gave the Communion in Water only, without Wine mingled with it; and his main Argument against them, is this, that the Blood of Christ with which we are redeemed and quickned cannot seem to be in the Cup, when there is no Wine in the Cup, by which the Blood of Christ is represented: and afterwards, he says, that contrary to the Evangelical and Apostolical Doctrine, Water was in some places offer'd (or given) in the Lord's Cup, which

A DISCOURSE

which (says he) alone cannot express (or represent) the Blood of Christ. And lastly, he tells us, that by Water, the people is understood, by Wine the Blood of Christ is shewn (or represented) but when in the Cup Water is mingled with Wine, the people is united to Christ. So that according to this Argument, Wine in the Sacramental Cup is no otherwise chang'd into the Blood of Christ than the Water mixed with it is changed into the people, which are said to be united to Christ.

I omit many others, and pass to St. *Austin* in the *fourth Age* after Christ. And I the rather insist upon his Testimony, because of his eminent esteem and authority in the *Latin Church*; and he also calls the *Elements* of the Sacrament, the *figure and Sign of Christ's body and blood*. In his Book against *A-dimantus* the *Manichee* we have this expression, * *Our Lord did not doubt to say, this is my Body, when he gave the Sign of his Body*: And in his explication of the third *Psalms*, speaking of *Judas* whom our Lord admitted to his last Supper, *in which (says he) * he commended and delivered to his Disciples the figure of his Body*; Language which would now be censur'd for Heresie in the Church of *Rome*. Indeed, he was never accus'd of Heresie, as Cardinal *Perron* says *Origen* was, but he talks

* *Aug. Tom. 6.*
p. 187. Edit.
Basil. 1569.

* *Enarrat in*
Psal. Tom. 8.
p. 16.

talks as like one as *Origen* himself. And in his *Comment* on the 98 *Psalms* speaking of the offence which the Disciples took at that saying of our Saviour, except ye eat the flesh of the Son of Man and drink his blood, &c. he brings in our Saviour speaking thus to them, * ye must understand Spiritually what I have said unto you; ye are not to eat this Body which ye see, and to drink that Blood which shall be shed by those that shall Crucify me. I have commended a certain Sacrament to you, which being Spiritually understood will give you life. What more opposite to the Doctrine of Transubstantiation, than that the Disciples were not to eat that Body of Christ which they saw, nor to drink that Blood which was shed upon the Cross, but that all this was to be understood spiritually and according to the nature of a Sacrament? For that Body, he tells us, is not here but in Heaven, in his *Comment* upon these words, me ye have not always. * He speaks (says he) of the presence of his Body; ye shall have me according to my providence, according to Majesty and invisible grace; but according to the flesh which the Word assumed, according to that which was born of the Virgin Mary, ye shall not have me: therefore, because he

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* *Id. Tom. 9.*
p. 1105.

* *Id. Tract.*
50. in *Johan.*

conversed with his Disciple forty days, he is ascended up into Heaven and is not here.

* *Id. Tm. 2.*
p. 93.

* *De Consecr.*
dist 2. Hoc est.

In his 23d. Epistle; * if the Sacraments (says he) had not some resemblance of those things whereof they are Sacraments, they would not be Sacraments at all; but from this resemblance, they take for the most part the names of the things which they represent. Therefore as the Sacrament of the Body of Christ is in some manner or sense Christ's Body, and the Sacrament of his Blood is the Blood of Christ; So the Sacrament of faith (meaning Baptism) is faith. Upon which words of St. *Austin*, there is this remarkable *Gloss* in their own Canon Law; * The Heavenly Sacrament which truly represents the Flesh of Christ is called the Body of Christ; but improperly: whence it is said, that after a manner, but not according to the truth of the thing but the mystery of the thing signified; So that the meaning is, it is called the Body of Christ, that is, it signifies the Body of Christ: And if this be St. *Austin's* meaning, I am sure no Protestant can speak more plainly against Transubstantiation. And in the ancient Canon of the Mass, before it was chang'd in compliance with this new Doctrine, it is expressly call'd a Sacrament, a Sign, an Image, and a Figure of Christ's Body. To which I will add

that remarkable passage of St. Austin cited by * Gratian, that as we receive the similitude of his death in Baptism, so we may also receive the likeness of his Flesh and Blood; that so neither may truth be wanting in the Sacrament, nor Pagans have occasion to make us ridiculous for drinking the Blood of one that was slain.

* De consecrat.
dist. 2. Sect.
Utrum.

I will mention but one Testimony more of this Father, but so clear a one as it is impossible any man in his wits that had believed Transubstantiation could have utter'd. It is in his Treatise * De * Lib. 3. Tom. Doctrina Christiana; where laying down several Rules for the right understanding of Scripture, he gives this for one. If (says he) the speech be a precept forbidding some heinous wickedness or crime, or commanding us to do good, it is not figurative; but if it seem to command any heinous wickedness or crime, or to forbid that which is profitable and beneficial to others, it is figurative. For Example, Except ye eat the Flesh of the Son of man and drink his Blood, ye have no life in you: This seems to command a heinous wickedness and crime, therefore it is a figure: commanding us to Communicate of the Passion of our Lord, and with delight and advantage to lay up in our memory that his Flesh was Crucified and Wounded for us. So that, according to St. Austin's best

* Lib. 3. Tom.
3. p. 53.

best skill in interpreting Scripture, the *literal eating* of the Flesh of Christ and drinking his Blood would have been a great impiety; and therefore the Expression is to be understood *figuratively*; not as Cardinal Perron would have it, only in opposition to the eating of his Flesh and Blood, in the gross appearance of flesh and Blood, but to the real eating of his natural Body and Blood, under any appearance whatsoever: For St. *Austin* doth not say, this is a Figurative Speech wherein we are commanded really to feed upon the natural Body and Blood of Christ, under the *species* of Bread and Wine, as the *Cardinal* would understand him; for then the speech would be literal and not figurative: But, he says, this is a figurative speech, wherein we are commanded Spiritually to feed upon the remembrance of his Passion.

To these I will add but *three* or *four* Testimonies more in the *two* following Ages.

- * Gen. 49. 11. speaking of that * Prophecy of Jacob concerning our Saviour, *he washed his Garments in Wine, and his Clothes in the Blood of Grapes*, hath these words * *As we call the mystical fruit of the Vine* (that is, the Wine in the Sacrament) *after consecration the Blood of the Lord, so he* (viz.

* Dialog. 1.

against Transubstantiation.

27

(viz. Jacob) calls the Blood of the true Vine (viz. of Christ) the Blood of the Grape: but the Blood of Christ is not literally and properly, but only Figuratively the Blood of the Grape, in the same sense as he is said to be the true Vine; and therefore the Wine in the Sacrament after Consecration is in like manner not Literally and Properly, but Figuratively the Blood of Christ. And he explains this afterwards, saying, that *our Saviour changed the names, and gave to his Body the name of the Symbol or Sign, and to the Symbol or Sign the name of his Body; thus when he had call'd himself the Vine, he call'd the Symbol or Sign his Blood; so that in the same sense that he call'd himself the Vine, he call'd the Wine, which is the Symbol of his Blood, his Blood: For, says he, he would have those who partake of the divine mysteries, not to attend to the nature of the things which are seen, but by the change of names to believe the change which is made by grace; for he who call'd that which by nature is a Body, Wheat and Bread, and again, likewise call'd himself the Vine, he honour'd the Symbols with the name of his Body and Blood: not changing nature, but adding grace to nature.* Where you see, he says expressly, that when he call'd the Symbols or Elements of the Sacrament,

ment, viz. *Bread and Wine*, his *Body and Blood*, he made no change in the nature of the things, only added grace to nature, that is, by the Divine grace and blessing, he raised them to a Spiritual and Supernatural virtue and efficacy.

The *Second* is of the same *Theodoret* in his second Dialogue between a *Catholick*, under the name of *Orthodoxus*, and an *Heretick*, under the name of *Eranistes*; who maintaining that the Humanity of Christ was chang'd into the substance of the Divinity (which was the Heresie of *Eutyches*) he illustrates the matter by this Similitude; *As*, says he, *the Symbols of the Lord's Body and Blood are one thing before the invocation of the Priest, but after the invocation are changed and become another thing; so the Body of our Lord after his ascension is changed into the divine substance.* But what says the *Catholick Orthodoxus* to this? why, he talks just like one of *Cardinal Perron's* Hereticks, *Thou art*, says he, *caught in thy own net: because the mystical Symbols after consecration do not pass out of their own nature, for they remain in their former substance, figure and appearance, and may be seen and handled even as before.* He does not only deny the outward figure and appearance of the Symbols to be chang'd

chang'd, but the nature and substance of them, even in the proper and strictest sense of the word substance; and it was necessary so to do, otherwise he had not given a pertinent answer to the similitude urg'd against him.

The next is one of their own Popes, *Gelasius*, who brings the same Instance against the *Eutychians* * surely, says * *Biblioth.* he, *the Sacraments which we receive of Patr. Tom. 4.* the Body and Blood of our Lord are a divine thing, so that by them we are made partakers of a divine nature, and yet it ceaseth not to be the substance or nature of Bread and Wine; and certainly the image and resemblance of Christ's Body and Blood, are celebrated in the action of the mysteries, that is, in the Sacrament. To make this Instance of any force against the *Eutychians*, who held, that the Body of Christ upon his ascension ceas'd, and was chang'd into the substance of his Divinity, it was necessary to deny, that there was any substantial change in the Sacrament of the Bread and Wine into the Body and Blood of Christ. So that here is an infallible Authority, one of their own Popes expressly against *Transubstantiation*.

The last Testimony I shall produce, is of *Facundus* an African Bishop, who lived in the 6th. Century. Upon occasion

A DISCOURSE

casion of justifying an expression of one who had said, that *Christ also received the adoption of Sons*, he reasons thus.

* Facund.
p. 144. edit.
Paris. 1676

* *Christ vouchsafed to Receive the Sacrament of adoption, both when he was Circumcised and Baptised: And the Sacrament of Adoption may be called Adoption, as the Sacrament of his Body and Blood, which is in the consecrated Bread and Cup, is by us called his Body and Blood: not that the Bread, says he, is properly his Body and the Cup his Blood, but because they contain in them the mysteries of his Body and Blood; hence also our Lord himself called the blessed Bread and Cup which he gave to his Disciples his Body and Blood. Can any man after this believe, that it was then, and had ever been the Universal, and received Doctrine of the Christian Church, that the Bread and Wine in the Sacrament are substantially changed into the proper and natural Body and Blood of Christ?*

By these plain Testimonies which I have produced, and I might have brought a great many more to the same purpose, it is I think evident beyond all denial, that *Transubstantiation* hath not been the perpetual belief of the *Christian Church*. And this likewise is acknowledged by many great and learned
men

men of the *Roman Church*. (a) *Scotus* (a) *In Sent.*
 acknowledgeth, that this Doctrine was l. 4. *Dist.* 11.
 not always thought necessary to be be- 2. 3.
 lieved, but that the necessity of believing
 it, was consequent to that Declaration of
 the Church made in the Council of *La-*
teran under Pope *Innocent* the III. And
 (b) *Durandus* freely discovers his incli- (b) *In Sent.*
 nation to have believed the contrary, if l. 4. *dist.* 11.
 the Church had not by that determination q. 1. n. 15.
 obliged men to believe it, (c) *Tonstal* (c) *de Euchar.*
Bishop of Durham also yields, that be- l. 1. p. 146.
 fore the *Lateran Council*, men were at li-
 berty as to the manner of *Christ's* presence
 in the Sacrament. And (d) *Erasmus*, (d) *In 1. E-*
 who lived and died in the communion *pist ad Co-*
 of the *Roman Church*, and then whom *rinth.* c. 7.
 no man was better read in the ancient *citante etiam*
Fathers, doth confess, that it was late *Salmerone,*
 before the Church defined *Transubstanti-* *Tom. 9. Tract.*
ation, unknown to the *Ancients* both name 16. p. 108.
 and thing. And (e) *Alphonsus a Castro*, (e) *De Heres.*
 says plainly, that concerning the *Tran-* l. 8.
substantiation of the Bread in o the Body
of Christ, there is seldom any mention in
 the ancient Writers. And who can i-
 magine that these learned men would
 have granted the ancient Church and
Fathers to have been so much Strangers
 to this Doctrine, had they thought it to
 have been the perpetual belief of the
 Church? I shall now in the

A DISCOURSE

Second place, give an account of the particular time and occasion of the coming in of this Doctrine, and by what steps and degrees it grew up and was advanced into an Article of Faith in the Romish Church. The Doctrine of the corporal presence of Christ was first started upon occasion of the Dispute about the Worship of Images, in opposition whereto the Synod of Constantinople about the year DCCL did Argue thus, That our Lord having left us no other image of himself but the Sacrament, in which the substance of Bread is the Image of his Body, we ought to make no other Image of our Lord. In answer to this Argument, the second Council of Nice in the year DCCLXXXVII did declare, that the Sacrament after Consecration is not the image and antitype of Christ's Body and Blood, but is properly his Body and Blood. So that the corporal Body of Christ in the Sacrament was first brought in, to support the stupid worship of Images: And indeed it could never have come in upon a more proper occasion, nor have been applied to a fitter purpose.

And here I cannot but take notice how well this agrees with * *Bellarmin's* Observation, that none of the Ancients who wrought of Heresies, hat^e put this error

* *De Eucharist. l. I. c. 1.*

error (viz. of denying *Transubstantiation*) in his Catalogue; nor did any of the *Ancients* dispute against this error for the first 600 years, Which is very true, because there could be no occasion then to dispute against those who denied *Transubstantiation*; since, as I have shewn, this Doctrine Was not in being, unless amongst the *Eutychian* Hereticks, for the first 600 years and more, but * *Bel-* * *Ibid.*
larmino goes on and tells us, that the first who call'd in question the truth of the Body of the Lord in the Eucharist, were the *ICONOMACHI* (the opposers of Images) after the year DCC in the Council of Constantinople; for these said, there was one Image of Christ instituted by Christ himself, viz, the Bread and Wine in the Eucharist, which represents the Body and Blood of Christ: Wherefore from that time the Greek Writers often admonish us, that the Eucharist is not the Figure or Image of the Body of the Lord, but his true Body, as appears from the VII. Synod; which agrees most exactly with the account which I have given of the first rise of this Doctrine, which began with the corporal presence of Christ in the Sacrament, and afterwards proceeded to *Transubstantiation*.

And, as this was the first occasion of introducing this Doctrine among the

A DISCOURSE

Greeks, so in the *Latin* or *Roman* Church *Paschasius Radbertus*, first a *Monk*, and afterwards *Abbat* of *Corbay*, was the first broacher of it in the year DCCCXVIII.

* *De Scriptor.*
Eccles.

* *In vita Pas-*
chasii.

And for this, besides the Evidence of History, we have the acknowledgment of two very Eminent Persons in the Church of *Rome*, *Bellarmino* and *Sirmondus*, who do in effect confess that this *Paschasius* was the first who wrote to purpose upon this Argument. * *Bellarmino* in these words, *This Author was the first who hath seriously and copiously written concerning the truth of Christ's Body and Blood in the Eucharist*: And * *Sirmondus* in these, *he first explained the genuine sense of the Catholick Church, that he opened the way to the rest who afterwards in great numbers wrote upon the same Argument*: But though *Sirmondus* is pleated to say, that he only first explain'd the sense of the Catholick Church in this Point, yet it is very plain from the Records of that Age which are left to us, that this was the first time that this Doctrine was broached in the *Latin* Church; and it met with great opposition in that Age, as I shall have occasion hereafter to shew. For *Rabarus Maurus* Arch-Bishop of *Mentz*, about the year DC

DCCCXLVII reciting the very words of *Paschasius* wherein he had deliver'd this Doctrine, hath this remarkable passage concerning the novelty of it;

* *Some, says he, of late not having a right opinion concerning the Sacrament of the Body and Blood of our Lord, have said, that this is the Body and Blood of our Lord which was born of the Virgin Mary, and in which our Lord suffered upon the Cross and rose from the dead: which error, says he, we have oppos'd with all our might.* From whence it is plain, by the Testimony of one of the greatest and most learned Bishops of that Age,

and of eminent reputation for Piety, that what is now the very Doctrine of the Church of *Rome* concerning the Sacrament, was then esteem'd an Error broach'd by some particular Persons, but was far from being the generally receiv'd Doctrine of that Age. Can any one think it possible, that so eminent a Person in the Church both for piety and learning, could have condemn'd this Doctrine as an Error and a Novelty, had it been the general Doctrine of the Christian Church, not only in that, but in all former Ages; and no censure pass'd upon him for that which is now the great burning Article in the Church of *Rome*, and esteem-

* *Epist. ad Heribaldum.*

c. 33.

ed by them one of the greatest and most pernicious Heresies ?

* Gratian. de consecrat. distinct. 2.

Lanfranc. de corp. & sang. Domini. c. 5. Guitmund.

de Sacram. l. 1. Alger. de Sacram. l. 1. c. 19.

* Gloss. Decret. de consecrat. dist. 2. in cap. Ego Berengarius.

Afterwards in the year MLIX, when Berengarius in France and Germany, had rais'd a fresh opposition against this Doctrine, he was compell'd to recant it by Pope Nicholas and the Council at Rome, in these words, * that the Bread and Wine which are set upon the Altar, after the consecration, are not only the Sacrament, but the true Body and Blood of our Lord Jesus Christ; and are sensibly, not only in the Sacrament, but in truth, handled and broken by the hands of the Priest, and ground or bruised by the teeth of the faithful. But it seems the Pope and his Council were not then skillful enough to express themselves rightly in this matter; for the Gloss upon the Canon Law says expressly, * that unless we understand these words of BERENGARIUS; (that is in truth of the Pope and his Council) in a sound sense, we shall fall into a greater Heresie than that of BERENGARIUS; for we do not make parts of the Body of Christ. The meaning of which Gloss I cannot imagine, unless it be this, that the Body of Christ, though it be in truth broken, yet it is not broken into parts (for we do not make parts of the Body of Christ,) but into wholes: Now this new way

way of *breaking a Body*, not into *parts* but into *wholes* (which in good earnest is the Doctrine of the Church of *Rome*) though to them that are able to believe *Transubstantiation*, it may for any thing I know appear to be *sound sense*, yet to us that cannot believe so, it appears to be *solid non-sense*.

About XX years after, in the Year MLXXIX Pope Gregory the 7th, began to be sensible of this absurdity; and therefore in another Council at *Rome* made *Berengarius* to recant in another *Form*, viz.

* *Waldens.*
Tomm. 2. c. 13.

* *that the Bread and Wine which are placed upon the Altar are substantially changed into the true and proper and quickning Flesh and Blood of our Lord Jesus Christ, and after consecration are the true Body of Christ, which was born of the Virgin, and which being offered for the Salvation of the World did hang upon the Cross, and sits on the right hand of the Father.*

So that from the first starting of this Doctrine in the *second Council of Nice* in the year DCCLXXXVII, till the Council under Pope Gregory the 7th, in the year MLXXIX, it was almost three hundred years that this Doctrine was contested, and before this mishapen Monster of *Transubstantiation* could be lick'd into that Form in which it is now settled and establish'd in the Church of *Rome*. Here then is a plain account of

A DISCOURSE

the first rise of this Doctrine, and of the several steps whereby it was advanced by the Church of *Rome* into an *Article of Faith*. I come now in the

Third place, to answer the great pretended *Demonstration* of the impossibility that this Doctrine, if it had been new, should ever have come in, in any Age; and been received in the Church; and consequently it must of necessity have been the perpetual belief of the Church in all Ages: For if it had not always been the Doctrine of the Church, whenever it had attempted first to come in; there would have been a great stir and bustle about it, and the whole Christian World, would have rose up in opposition to it. But we can shew no such time when first it came in, and when any such opposition was made to it, and therefore it was always the Doctrine of the Church. This *Demonstration* Monsieur *Arnauld*, a very learned Man in *France*, pretends to be unanswerable: whether it be so or not, I shall briefly examine. And

First, we do assign a punctual and very likely time of the first rise of this Doctrine, about the beginning of the ninth Age; though it did not take firm root, nor was fully settled and establish'd till towards the end of the E-

leventh.

leventh. And this was the most likely time of all other, from the beginning of Christianity, for so gross an Errour to appear; it being, by the confession and consent of their own *Historians*, the most dark and dismal time that ever happened to the Christian Church, both for *Ignorance* and *Superstition*, and *Vice*. It came in together with *Idolatry*, and was made use of to support it: A fit prop and companion for it. And indeed what *tares* might not the Enemy have sown in so dark and long a *Night*; when so considerable a part of the Christian World was lul'd asleep in profound Ignorance and Superstition? And this agrees very well with the account which our *Saviour* himself gives in the *Parable* of the *Tares*, of the springing up of Errours and Corruptions in the Field of the Church. * *While the men slept*, the Enemy did his work in the Night, so that when they were awake, they wondered how and whence the *tares* came; but being sure they were there, and that they were not sown at first, they concluded *the Enemy had done it*.

* Matth. 13.
24.

Secondly, I have shewn likewise, that there was *considerable opposition* made to this *Error* at its first coming in. The general Ignorance and gross Superstition of that Age rendered the generality of

A DISCOURSE

of people more quiet and secure, and disposed them to receive any thing that came under a pretence of mystery in Religion, and of greater reverence and devotion to the Sacrament, and that seemed any way to countenance the worship of *Images*, for which at that time they were zealously concern'd. But notwithstanding the security and passive temper of the People, the men most eminent for piety and learning in that Time, made great resistance against it. I have already named *Rabanus* Arch-Bishop of *Mentz*, who oppos'd it as an Errour lately sprung up, and which had then gained but upon some few persons. To whom I may add *Heribaldus* Bishop of *Auxerres* in *France*. *Io Scotus Erigena*, and *Ratramnus*, commonly known by the name of *Bertram*, who at the sametime were employed by the Emperor *Charles the Bald* to oppose this growing Errour, and wrote learnedly against it. And these were the eminent men for learning in that time. And because Monsieur *Arnauld* will not be satisfied unless there were some stir and bustle about it, *Bertram* in his *Preface* to his Book tells us, that they, who according to their several opinions talked differently about the mystery of *Ghrist's Body and Blood*, were divided by no small Schism. Third-

against Transubstantiation.

41

Thirdly, Though for a more clear and satisfactory answer to this pretended *Demonstration*, I have been contented to untie this knot, yet I could without all these pains have cut it. For suppose this Doctrine had silently come in and without opposition, so that we could not assign the particular time and occasion of its first Rise; yet if it be evident from the Records of former Ages, for above D. years together, that this was not the ancient belief of the Church; and plain also, that this Doctrine was afterwards received in the *Roman Church*, though we could not tell how and when it came in, yet it would be the wildest and most extravagant thing in the world to set up a pretended *Demonstration* of Reason against plain Experience and matter of Fact. This is just *Zenon's Demonstration* of the impossibility of motion against *Diogenes* walking before his Eyes. For this is to undertake to prove that impossible to have been, which most certainly was. Just thus, the *Servants* in the *Parable* might have demonstrated that the *tares* were *wheat*, because they were sure none but good seed was sown at first, and no man could give any account of the punctual time when any *tares* were sown, or by whom; and if an Enemy had come to do it, he must needs

A DISCOURSE

needs have met with great resistance and opposition; but no such resistance was made, and therefore there could be no *tares* in the field, but that which they call'd *tares* was certainly good *wheat*. At the same rate a man might demonstrate that *our King*, his Majesty of great Britain, is not return'd into *England*, nor restor'd to his Crown; because there being so great and powerful an Army possess'd of his Lands, and therefore obliged by interest to keep him out, it was impossible He should ever come in without a great deal of fighting and blood-shed: but there was no such thing, therefore he is not return'd and restor'd to his Crown. And by the like kind of Demonstration one might prove, that the *Turk* did not invade *Christendom* last year, and besiege *Vienna*; because if he had, the most *Christian King*, who had the greatest Army in *Christendom* in a readiness, would certainly have employed it against him; but Monsieur *Arnault* certainly knows, no such thing was done: And therefore according to his way of Demonstration, the *matter of Fact*, so commonly reported and believed, concerning the *Turks Invasion of Christendom* and besieging *Vienna* last year, was

a perfect mistake. But a man may Demonstrate till his head and heart ache, before he shall ever be able to prove that which certainly is, or was, never to have been. For of all sorts of impossibles, nothing is more evidently so, than to make that which hath been not to have been. All the reason in the world is too weak to cope with so tough and obstinate a difficulty. And I have often wonder'd how a man of Monsieur *Arnanld's* great wit and sharp Judgment could prevail with himself, to engage in so bad and baffled a Cause; or could think to defend it with so *wooden a Dagger* as his *Demonstration of Reason* against certain *Experience* and *matter of Fact*: A thing, if it be possible, of equal absurdity with what he pretends to demonstrate, *Transubstantiation* itself. I proceed to the

Third, pretended Ground of this Doctrine of *Transubstantiation*; and that is, *The infallible Authority of the present Church to make and declare new Articles of Faith*. And this in truth is the ground into which the most of the learned men of their Church did heretofore, and many do still resolve their belief of this Doctrine: And, as I have already shewn, do plainly say, that they see no sufficient reason, either from

Scripture

A DISCOURSE

Scripture or *Tradition*, for the belief of it: And that they should have believed the contrary, had not the determination of the Church obliged them otherwise.

But if this Doctrine be obtruded upon the World merely by virtue of the Authority of the *Roman* Church, and the Declaration of the *Council* under Pope *Gregory* the 7th, or of the *Lateran Council* under *Innocent* the III. then it is a plain Innovation in the Christian Doctrine, and a new Article of Faith impos'd upon the Christian World. And if any Church hath this power, the Christian Faith may be enlarged and changed as often as men please; and that which is no part of our Saviour's Doctrine, nay, any thing though never so absurd and unreasonable, may become an Article of Faith, obliging all Christians to the belief of it, whenever the Church of *Rome* shall think fit to stamp her Authority upon it: which would make Christianity a most uncertain and endless thing.

The *Fourth* pretended ground of this Doctrine is, *the necessity of such a change as this in the Sacrament to the comfort and benefit of those who receive it.* But there is no colour for this, if the thing be rightly consider'd: Because the com-

comfort and benefit of the Sacrament depends upon the Blessing annexed to the Institution. And as *Water* in *Baptism*, without any substantial change made in that Element, may by the Divine Blessing accompanying the Institution, be effectual to the washing away of Sin, and Spiritual Regeneration; So there can no reason in the World be given, why the Elements of *Bread* and *Wine* in the *Lord's Supper* may not, by the same Divine Blessing accompanying this Institution, make the worthy receivers partakers of all the Spiritual comfort and benefit designed to us thereby, without any substantial change made in those Elements, since our Lord hath told us, that *verily the flesh profiteth nothing*. So that if we could do so odd and strange a thing as to eat the very natural Flesh and drink the Blood of our Lord, I do not see of what greater advantage it would be to us than what we may have by partaking of the Symbols of his Body and Blood as he hath appointed in remembrance of him. For the Spiritual efficacy of the Sacrament, doth not depend upon the nature of the thing received, supposing we receive what our Lord appointed, and receive it with a right preparation and disposition of mind, but upon the supernatural Blessing

A DISCOURSE

ing that goes along with it, and makes it effectual to those Spiritual ends for which it was appointed.

The *Fifth* and last pretended ground of this Doctrine is, *to magnify the power of the Priest in being able to work so great a Miracle.* And this with great pride and pomp, is often urg'd by them as a transcendent instance of the Divine wisdom, to find out so admirable a way to raise the power and reverence of the Priest; that he should be able every day, and as often as he pleases, by repeating a few words to work so miraculous a change, and (as they love most absurdly and blasphemously to speak) *to make God himself.*

But this is to pretend to a power above that of God himself, for he did not, nor cannot make himself, nor do any thing that implies a contradiction, as *Transubstantiation* evidently does in their pretending *to make God.* For to make that which already is, and to make that *now* which *always* was, is not only vain and trifling, if it could be done, but impossible, because it implies a contradiction.

And what, if after all *Transubstantiation*, if it were possible and actually wrought by the Priest, would yet be no Miracle? For there are two things
ne.

necessary to a Miracle, that there be a supernatural effect wrought, and that this effect be evident to sense. So that, though a supernatural effect be wrought; yet if it be not evident to sense, it is to all the ends & purposes of a Miracle, as if it were not; and can be no testimony or proof of any thing, because it self stands in need of another Miracle to give testimony to it, and to prove that it was wrought.

And neither in Scripture, nor in profane Authors, nor in common use of speech, is any thing call'd a Miracle, but what falls under the notice of our senses: A *Miracle* being nothing else but a *supernatural effect evident to sense*, the great end and design whereof is to be a sensible proof and conviction to us of something that we do not see.

And for want of this Condition, *Transubstantiation*, if it were true, would be no Miracle. It would indeed be very *supernatural*, but for all that, it would not be a *Sign* or *Miracle*; For a *Sign* or *Miracle* is always a thing sensible, otherwise it could be no *Sign*. Now that such a change as is pretended in *Transubstantiation* should really be wrought, and yet there should be no sign and appearance of it, is a thing very wonderful, but not to sense; for our senses perceive no change, the Bread and Wine in the Sacrament

A DISCOURSE

to all our senses remaining just as they were before : And that a thing should remain to all appearance just as it was, hath nothing at all of wonder in it : we wonder indeed, when we see a strange thing done, but no man wonders when he sees nothing done. So that *Transubstantiation*, if they will needs have it a Miracle, is such a Miracle, as any Man may work that hath but the confidence to face men down that he works it, and the fortune to be believed : And though the Church of *Rome* may magnify their Priests upon account of this Miracle, which they say they can work every day and every hour, yet I cannot understand the reason of it ; for when this great work (as they call it) is done, there is nothing more appears to be done, than if there were no Miracle : Now such a Miracle as to all appearance is no Miracle, I see no reason why a Protestant Minister, as well as a Popish Priest, may not work as often as he pleases ; or if he can but have the patience to let it alone, it will work it self. For surely nothing in the World is easier than to let a thing be as it is, and by speaking a few words over it, to make it just what it was before. Every man, every day, may work ten thousand such Miracles.

And

And thus I have dispatch'd the *First* part of my Discourse, which was to consider the pretended *Grounds* and *Reasons* of the Church of *Rome* for this Doctrine, and to shew the weakness and insufficiency of them. I come in the

SECOND place, to produce our *Objections* against it. Which will be of so much the greater force, because I have already shewn this Doctrine to be destitute of all Divine warrant and authority, and of any other sort of Ground sufficient in reason to justify it. So that, I do not now object against a Doctrine which hath a fair probability of Divine Revelation on its side, for that would weigh down all objections which did not plainly overthrow the probability and credit of its Divine Revelation: But I object against a Doctrine by the mere Will and Tyranny of men impos'd upon the belief of Christians, without *any* evidence of *Scripture*, and against all the evidence of *Reason* and *Sense*.

The Objections, I shall reduce to these *two* Heads. *First*, the infinite scandal of this Doctrine to the Christian Religion. And *Secondly*, the monstrous and insupportable absurdity of it.

A DISCOURSE

First, *The infinite scandal of this Doctrine to the Christian Religion.* And that upon these *four* Accounts. 1. Of the stupidity of this Doctrine. 2. The real barbarousness of this Sacrament and Right of our Religion upon supposition of the truth of this Doctrine. 3. Of the Cruel and Bloody consequences of it. 4. Of the danger of Idolatry; which they are certainly guilty of, if this Doctrine be not true.

1. Upon account of *the stupidity of this Doctrine.* I remember that *Tully*, who was a man of very good sense, instanceth in the conceit of *eating God* as the extremity of madness, and so stupid an apprehension as he thought no man was ever guilty of. * *When we call*, says he, *the fruits of the earth Ceres, and wine Bacchus, we use but the common language; but do you think any man so mad as to believe that which he eats to be God?* It seems he could not believe that so extravagant a folly had ever entered into the mind of man. It is a very severe saying of *Averroes* the *Arabian Philosopher* (who lived after this Doctrine was entertained among *Christians*) and ought to make the *Church of Rome* blush, if she can; * *I have travell'd*, says he, *over the world, and have found divers Sects; but so for-*
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* *De Nat.
Deorum. l. 3.*

* *Dionys.
Carthus. in 4.
dist. 10. art. 1.*

against Transubstantiation.

51

tish a Sect or Law, I never found; as is the Sect of the Christians; because with their own teeth they devour their God whom they worship. It was great stupidity in the people of *Israel* to say, *Come let us make us Gods;* but it was civilly said of them, *Let us make us Gods that may go before us,* in comparison of the Chnrch of *Rome*, who say, *Let us make a God that we may eat him.*

So that upon the whole matter, I cannot but wonder that they should chuse thus to expose Faith to the contempt of all that are endued with Reason.

And to speak the plain truth, the Christian Religion was never so horribly exposed to the scorn of Atheists and Infidels, as it hath been by this most absurd and senseless Doctrine. But

thus it was foretold, that * *the Man of Sin* should come with *Power and Signs and Lying Miracles, and with all deceiveableness of unrighteousness,* with all the *Legerdermain* and *Jugling* tricks of falshood and imposture; amongst which, this of *Transubstantiation*, which they call a *Miracle*, and we a *Cheat*, is one of the chief: And in all probability, those common *jugling* words of *hocus pocus*, are nothing else but a corruption of *hoc est corpus*, by way of ridiculous imitation of the Priests of the

* 2 Thes. 2.
10.

A DISCOURSE

Church of *Rome* in their *trick* of *Transubstantiation*. Into such contempt by this foolish Doctrine and pretended Miracle of theirs, have they brought the most sacred and venerable Mystery of our Religion.

2. It is very scandalous likewise upon account of the real *barbarousness* of this Sacrament and Rite of our Religion, upon supposition of the truth of this Doctrine. Literally to *eat the Flesh of the Son of man*, and to *drink his Blood*, *St. Austine*, as I have shewed before, declares to be a great impiety. And the impiety and barbarousness of the thing is not in truth extenuated, but only the appearance of it, by its being done under the *species of Bread & Wine*: For the thing they acknowledge is really done, and they believe that they verily eat & drink the natural *Flesh & Blood* of *Christ*. And what can any man do more unworthily towards his Friend? How can he possibly use him more barbarously, than to feast upon his living *Flesh* and *Blood*? It is one of the greatest wonders in the world, that it should ever enter into the minds of men to put upon our Saviour's words, so easily capable of a more convenient sense, and so necessarily requiring it, a meaning so plainly contrary to Reason and Sense, and even to *Humanity* it self. Had the
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anciant Christians owned any such Doctrine, we should have heard of it from the Adversaries of our Religion in every page of their Writings; and they would have desired no greater Advantage against the Christians, than to have been able to hit them in the teeth with their feasting upon the natural Flesh and Blood of their Lord, and their God, and their best Friend. What endless triumphs would they have made upon this Subject? And with what confidence would they have set the cruelty used by Christians in their *Sacrament*, against their God *Saturn's* eating his own Children, and all the cruel and bloody Rites of their Idolatry? But that no such thing was then objected by the *Heathens* to the *Christians*, is to a wise man, instead of a thousand Demonstrations that no such Doctrine was then believed.

3. It is scandalous also upon account of the *cruel and bloody consequences* of this Doctrine; so contrary to the plain Laws of Christianity, and to one great end and design of this Sacrament, which is, to unite Christians in the most perfect Love and Charity to one another: Whereas this Doctrine hath been the occasion of the most Barbarous and Bloody Tragedies that ever were acted in the World. For this hath been in

A DISCOURSE

the Church of *Rome* the great *burning Article*; and as absur'd and unreasonable as it is, more Christians have been murder'd for the denial of it, than perhaps for all the other Articles of their Religion. And I think it may generally pass for a true observation, that all Sects are commonly most hot and furious for those things for which there is least Reason; for what men want of Reason for their opinions, they usually supply and make up in Rage. And it was no more than needed to use this severity upon this occasion; for nothing but the cruel fear of death could in probability have driven so great a part of mankind into the acknowledgment of so unreasonable and senseless a Doctrine.

O Blessed Saviour! thou best Friend and greatest lover of mankind, who can imagine thou didst ever intend that men should kill one another for not being able to believe contrary to their senses; for being unwilling to think, that thou shouldst make one of the most Horrid and Barbarous things that can be imagin'd, a main Duty and principal Mystery of thy Religion; for not flattering the pride and presumption of the Priest, who says, he can make God, and for not complying with the folly and stupidity of the People who believe that they can eat him?

4. Up-

against Transubstantiation.

55

4. Upon account of the danger of *Idolatry*; which they are certainly guilty of, if this Doctrine be not true, and such a change as they pretend be not made in the Sacrament; for if it be not, then they worship a Creature instead of the Creator God, blessed for ever. But such a change I have shewn to be impossible; or if it could be, yet they can never be certain that it is, and consequently are always in danger of *Idolatry*: And that they can never be certain that such a change is made, is evident; because, according to the express determination of the Council of *Trent*, that depends upon the mind and *intention of the Priest*, which cannot certainly be known but by Revelation, which is not pretended in this case. And if they be mistaken about this change, through the Knavery or Crofsness of the Priest, who will not *make God* but when he thinks fit, they must not think to excuse themselves from *Idolatry*, because they intended to worship God and not a Creature; for so the *Persians* might be excus'd from *Idolatry* in worshipping the *Sun*, because they intend to worship God and not a creature; and so indeed we may excuse all the *Idolatry* that ever was in the world, which is nothing else but a mistake of the Deity, and upon that mistake, a worshipping of something as God, which is not God.

II. Besides

A DISCOURSE

II. Besides the infinite scandal of this Doctrine upon the accounts I have mentioned, *the monstrous absurdities* of it make it insupportable to any Religion. I am very well assur'd of the grounds of Religion in general, and of the Christian Religion in particular; and yet I cannot see that the foundations of any revealed Religion, are strong enough to bear the weight of so many and so great absurdities as this Doctrine of *Transubstantiation* would load it withal. And to make this evident, I shall not insist upon those gross contradictions, of the same Body being in so many several places at once; of our Saviour's giving away himself with his own hands to every one of his Disciples, and yet still keeping himself to himself; and a thousand more of the like nature: But to shew the absurdity of this Doctrine, I shall only ask these few Questions.

I. Whether any man have, or ever had, greater evidence of the truth of any Divine Revelation, than every man hath of the falshood of *Transubstantiation*? Infidelity were hardly possible to men, if all men had the same evidence for the Christian Religion which they have against *Transubstantiation*, that is, the clear and irresistible evidence of sense.

sense. He that can once be brought to contradict or deny his senses, is at an end of certainty; for what can a man be certain of, if he be not certain of what he sees? In some circumstance our senses may deceive us, but no Faculty deceives us so little and so seldom: And when our senses do deceive us, even that error is not to be corrected without the help of our senses.

2. Supposing this Doctrine had been delivered in Scripture in the very same words that is decreed in the Council of *Trent*, by what clearer evidence or stronger Argument could any Man prove to me, that such words were in the Bible than I can prove to him, that Bread and Wine after consecration are Bread and Wine still? He could not appeal to my eyes to prove such words to be in the Bible, and with the same reason and justice might I appeal to several of his senses, to prove to him, that the Bread and Wine after consecration are Bread and Wine still.

3. Whether it be reasonable to imagine, that God should make that a part of the Christian Religion which shakes the main eternal evidence and confirmation of the whole? I mean the Miracles which were wrought by our Saviour and his Apostles, the assurance whereof did at first depend upon the cer-

A DISCOURSE

certainty of sense. For if the senses of those who say they saw them, were deceived, then there might be no Miracles wrought; and consequently it may justly be doubted, whether that kind of confirmation which God hath given to the Christian Religion would be strong enough to prove it; supposing *Transubstantiation* to be a part of it: Because every man hath as great evidence that *Transubstantiation* is false, as he hath, that the Christian Religion is true. Suppose then *Transubstantiation* to be part of the Christian Doctrine, it must have the same confirmation with the whole, and that is Miracles: But of all Doctrines in the World, it is peculiarly incapable of being proved by a Miracle. For if a Miracle were wrought for the proof of it, the very same assurance which any man hath of the truth of the Miracle, he hath of the falshood of the Doctrine, that is, the clear evidence of his Senses. For that there is a Miracle wrought, to prove that *what he sees in the Sacrament is not Bread, but the Body of Christ*, there is only the evidence of sense; and there is the very same evidence to prove, that *what he sees in the Sacrament is not the Body of Christ, but Bread*. So that here would arise a new Controversie, whether a
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against Transubstantiation.

59

man should rather believe his Senses giving testimony against the Doctrine of *Transubstantiation*, or bearing witness to a Miracle wrought to confirm that Doctrine ; there being the very same evidence against the truth of the Doctrine, which there is for the truth of the Miracle : And then the Argument for *Transubstantiation*, and the Objection against it, would just ballance one another; and consequently, *Transubstantiation* is not to be proved by a Miracle, because that would be, *to prove to a man by some thing that he sees, that he doth not see what he sees.* And if there were no other evidence, that *Transubstantiation* is no part of the Christian Doctrine, this would be sufficient; that what proves the one, doth as much overthrow the other; and that Miracles which are certainly the best and highest external proof of Christianity, are the worst proof in the world of *Transubstantiation*, unless a man can renounce his Senses at the same time that he relies upon them. For a man cannot believe a Miracle without relying upon sense, nor *Transubstantiation* without enouncing it. So that never were any two things so ill coupled together, as the Doctrine of Christianity, and that of *Transubstantiation*, because they draw seve-

several ways, and are ready to strangle one another; because the main evidence of the Christian Doctrine, which is Miracles, is resolved into the certainty of sense, but this evidence is clear and point-blank against *Transubstantiation*.

4. And *Lastly*, I would ask what we are to think of the Argument which our Saviour used to convince his Disciples after his Resurrection, that his Body was really risen, and that they were not deluded by a Ghost or Apparition. Is it a necessary and conclusive Argument or not? * *And he said unto them why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I my self; for Spirit hath not flesh and bones, as ye see me have.* But now, if we suppose with the Church of *Rome* the Doctrine of *Transubstantiation* to be true, and that he hath instructed his Disciples in it just before his death, strange thoughts might justly have risen in their hearts, and they might have said to him; Lord it is but a few days ago since thou didst teach us not to believe our senses, but directly contrary to what we saw, viz. that the Bread which thou gavest us in the Sacrament, though we saw it, and handled it, and tasted it to be Bread, yet was not Bread, but thine own natural Body; and now thou appealest to our senses

* Luke 24.
38, 39.

ses to prove that this is thy Body which we now see. If seeing and handling be an unquestionable evidence that things are what they appear to our senses, then we were deceived before in the Sacrament; and if they be not, then we are not sure now, that this is thy Body which we now see and handle, but it may be perhaps Bread under the appearance of Flesh and Bones, just as in the Sacrament, that which we saw and handled and tasted to be Bread was thy Flesh and Bones under the Form and Appearance of Bread. Now upon this supposition, it would have been a hard matter to have quieted the thoughts of the Disciples: For if the Argument which our Saviour used did certainly prove to them, that what they saw and handled was his Body, his very natural Flesh and Bones, because they saw and handled them, (which it were impious to deny) it would as strongly prove, that what they saw and received before in the Sacrament, was not the natural Body and Blood of Christ, but real Bread and Wine: And consequently, that according to our Saviour's Arguing after his Resurrection, they had no reason to believe *Transubstantiation* before. For that very Argument by which our Saviour proves the reality of his Body after

A DISCOURSE

after his Resurrection, doth as strongly prove the reality of Bread and Wine after Consecration. But our Saviour's Argument was most infallibly good and true, and therefore the Doctrine of *Transubstantiation* is undoubtedly false.

Upon the whole matter, I shall only say this, that some other Points between us and the Church of *Rome* are managed with some kind of wit and subtilty, but this of *Transubstantiation*, is carried out by mere dint of impudence and facing down of Mankind.

And of this, the more discerning persons of that Church, are of late grown so sensible, that they would now be glad to be rid of this odious and ridiculous Doctrine. But the Council of *Trent* hath fasten'd it to their Religion, and made it a necessary and essential Point of their Belief, and they cannot now part with it if they would; it is like a Mill-stone hung about the neck of Popery, which will sink it at the last.

And though some of their greatest Wits, as Cardinal *Perron*, and of late, Monsieur *Arnaud*, have undertaken the defence of it in great Volumes; yet it is an absurdity of that monstrous and
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massy weight, that no humane authority or wit are able to support it: It will make the very Pillars of St. Peter's crack, and requires more Volumes to make it good than would fill the *Vatican*.

And now I would apply my self to the poor deluded People of that Church, if they were either permitted by their Priests, or durst venture without their leave to look into their Religion and to examine the Doctrines of it. *Consider and shew your selves men.* Do not suffer yourselves any longer to be led blindfold, and by an implicit Faith in your Priests, into the belief of nonsense and contradiction. Think it enough and too much to let them rook you of your Money for pretended Pardons and counterfeit Relicks, but let not the Authority of any Priest or Church perswade you out of your Senses. Credulity is certainly a fault as well as Infidelity: and he who said, *blessed are they that have not seen and yet have believed*, hath no-where said, *blessed are they that have seen and yet have not believed*, much less, *blessed are they that believe directly contrary to what they see.*

To conclude this Discourse. By what hath been said upon this Argument

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A DISCOURSE

gument it will appear, with how little truth, and reason, and regard to the interest of our Common Christianity, it is so often said by our Adversaries, that there are as good Arguments for the Belief of *Transubstantiation* as of the Doctrine of the *Trinity*: When they themselves do acknowledge with us, that the Doctrine of the *Trinity* is grounded upon the Scriptures, and that according to the interpretation of them by the consent of the ancient Fathers: But their Doctrine of *Transubstantiation* I have plainly shewn to have no such ground, and that this is acknowledged by very many learned men of their own Church. And this Doctrine of theirs being first plainly proved by us to be destitute of all Divine Warrant and Authority, our Objections against it from the manifold contradictions of it to Reason and Sense, are so many Demonstrations of the falsehood of it. Against all which they have nothing to put in the opposit Scale but the Infallibility of their Church, for which there is even less colour of proof from Scripture than for *Transubstantiation* it self. But so fond are they of their own Innovations and Errours, that rather than the Dictates of their Church, how ground-

against Transubstantiation.

65

groundless and absurd soever, should be call'd in question; rather than not have their will of us in imposing upon us what they please, they will overthrow any Article of the Christian Faith, and shake the very foundations of our common Religion: A clear evidence that the Church of *Rome* is not the true Mother, since she can be so well contented that Christianity should be destroyed, rather than the Point in question should be decided against her.

FINIS.
